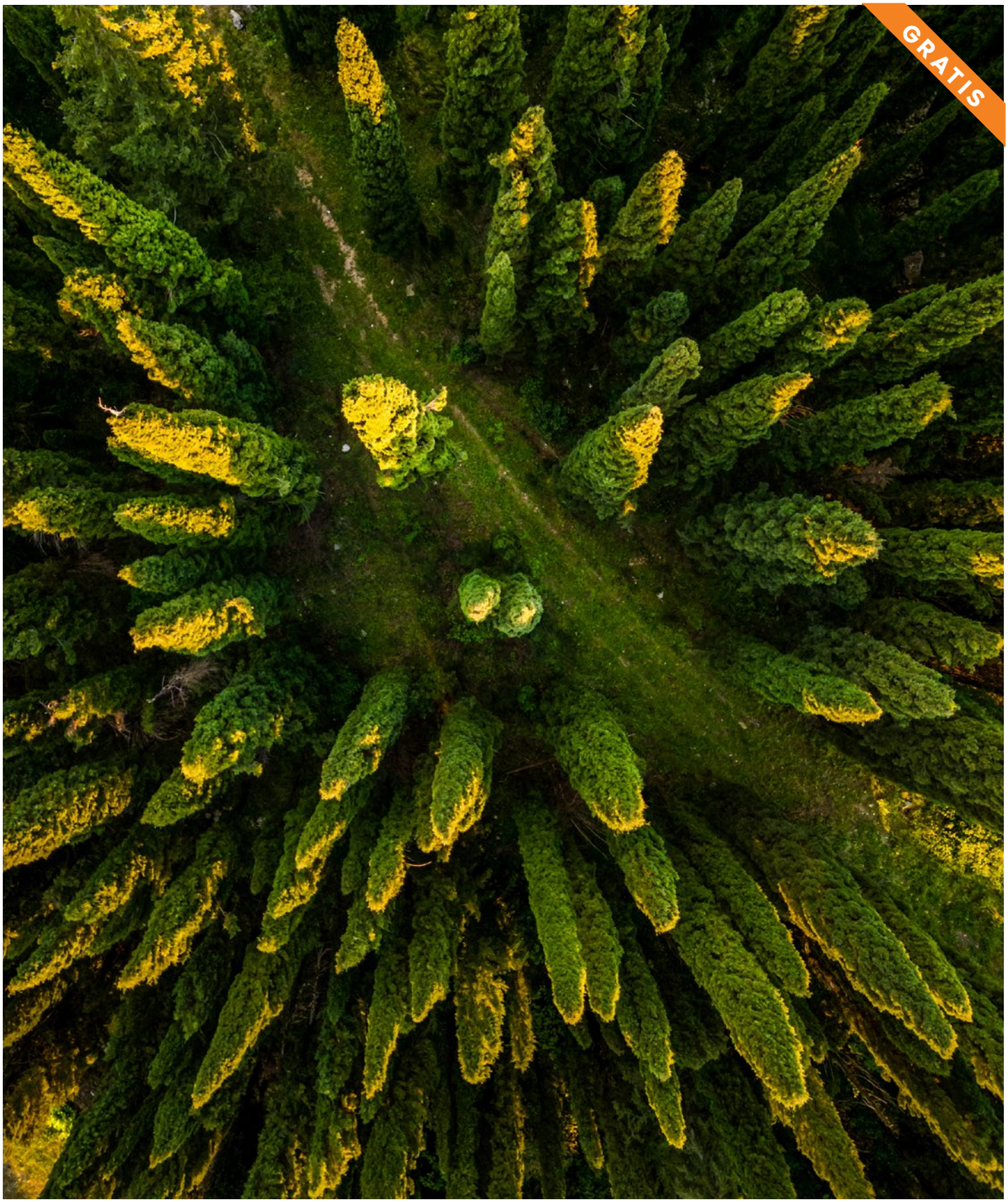
ISSN 2671-0501

in LOVE with volim KONAVLE

Broj / Number **6/2025**



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... where life is a simple pleasure

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Naslovnica
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ISSN 2671-0501

Božo Lasić

Načelnik Općine Konavle
Prefect of the Municipality of Konavle

Dragi posjetitelji!

Kao načelnik Općine Konavle svake godine imam čast pozdraviti Vas i poželjeti dobrodošlicu u ovaj mali komad raja kojeg mi zovemo dom. Za sve vas koji nam se vraćate, a svake godine ta je brojka sve veća, veseli me što možete iz osobnog iskustva posvjedočiti istinitost ovih riječi.

Za vas ostale, koji ste odlučili prvi put nas pohoditi, dopustite da vam ukratko predstavim zašto smo mi svi zaljubljeni u Konavle. Osim sunca i mora, mira i tišine na koje smo mi itekako naviknuli i nekako ih uzimamo zdravo za gotovo, Konavle nude puno toga što nema ni u svijetu daleko poznatiji, dvadesetak kilometara udaljen biser Jadrana – Dubrovnik. Govorim dakako o domaćinstvu na konavoski način na koje smo mi ovdje itekako ponosni, a označava suživot zajednice s okolinom, stapanje posjetitelja s našim okruženjem, koegzistenciju s tradicijom.

Za nas je biti domaćin stvar ponosa i ono što njegujemo iznad svega ostaloga jer je to nešto što obuhvaća sve aspekte života, a ne samo odnos koji imamo s našim posjetiteljima. To je, najbolje rečeno, životni stil koji spaja tradiciju i moderna vremena. Ruralni turizam jedini je samoodrživi oblik turizma upravo iz razloga što potiče prvenstveno generiranje boljih uvjeta za život domaćeg stanovništva, što se naravno odražava na ponudu i dojam koji imaju naši posjetitelji. U tom smislu vas neću zamarati s kvalitetom naših lokalnih vina i ulja, naših seoskih domaćih proizvoda jer vjerujem da ste to istražili i sami te da je na kraju krajeva i to odigralo veliku ulogu u tome da ste upravo Konavle izabrali kao mjesto u kojem ćete provesti vaše slobodno vrijeme.

Za one željne aktivnog odmora tu je također pregršt opcija, od bicikliranja, pješačkih staza, rančeva s konjima, izleta na motoriziranim vozilima do raznih morskih adrenalinskih sadržaja i drugih ljetnih radosti. Na nama je da vam pokažemo zašto ćete se vratiti, a na vama da uživate sada kada ste ovdje.

Dobro došli!

Dear visitors,

As the prefect of the Municipality of Konavle, every year I have the honor of greeting you and welcoming you to this little piece of paradise that we call home. To all of you who return to us (and that number grows every year), I am delighted that you can personally attest to the truth of these words.

For those of you visiting us for the first time, allow me to briefly explain why we are all in love with Konavle. Beyond the sun and sea, the peace and quiet that we have grown so accustomed to and perhaps even take for granted, Konavle offers much that even the much better-known jewel of the Adriatic – Dubrovnik, located just 20 kilometers away – does not. I am speaking, of course, about Konavle-style hospitality, something we take great pride in. It represents the harmonious coexistence of the community with its surroundings, the blending of visitors into our way of life, and the coexistence with tradition.

For us, being a host is a matter of pride, something we cherish above all else, as it encompasses all aspects of life, not just the relationship we have with our visitors. It is best described as a way of life that bridges tradition and the present day. Rural tourism is the only truly sustainable form of tourism precisely because it primarily fosters better living conditions for the local population, which naturally reflects on the offerings and experience available to our guests. With that in mind, I won't burden you with details about the quality of our local wines and oils, or our homemade farm products, because I believe you have already explored that on your own, and ultimately, this played a significant role in your decision to choose Konavle as the place to spend your free time.

For those seeking an active holiday, there is also an abundance of options, from cycling and hiking trails to horse ranches, excursions with motor vehicles, various adrenaline-filled sea activities, and other summer delights. It is up to us to show you why you will want to return, and up to you to enjoy yourself now that you are here.

Welcome!

Frano Herendija

Direktor Turističke zajednice Općine Konavle
Director of the Konavle Tourist Board

Poštovani čitatelji, poštovani posjetitelji Konavala,

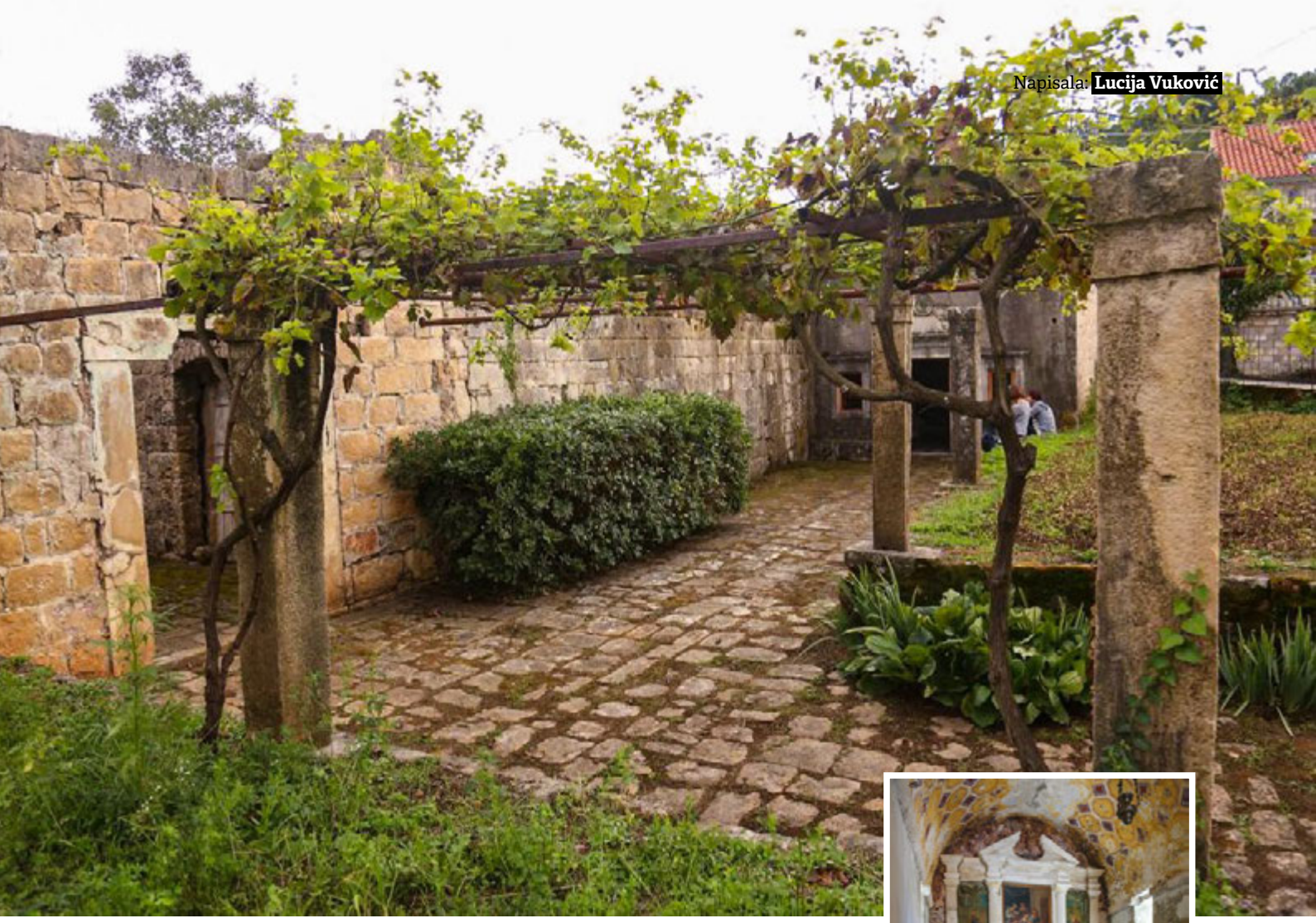
časopis koji držite u rukama, *Volim Konavle – In Love with Konavle*, dobitnik je Plakete s likom Marca Pola za 2024. godinu, godišnje nagrade Hrvatske udruge turističkih novinara i pisaca u turizmu, koja nam je dodijeljena na njihovoj završnoj godišnjoj svečanosti u prosincu prošle godine, na što smo izuzetno ponosni. U obrazloženju stoji da se nagrada dodjeljuje za visoku kvalitetu obrađivanja i prezentacije tema o kulturnom i povijesnom nasljeđu Konavala, običajima i tradicijama, prošlosti i sadašnjosti. Vjerujemo kako ćete i vi, čitajući ga, prepoznati sve ono čime je bio očaran i žiri nagrade.
Puni elana i nove energije, te s istom strašću, priredili smo i predstavljamo vam šesto izdanje s velikim brojem novih i zanimljivih tema, od kojih ističemo samo neke.
U ovom broju donosimo dvije teme o prirodnim ljepotama i posebnostima Konavala. Konavoske čempresate, među najljepšima na Mediteranu, sa svojim snažnim vertikalama daju poseban pečat konavoskim krajolicima.
Konavoske stijene, koje se u obalnom dijelu protežu u dužini od dvadesetak kilometara, uz stijene Dugog otoka najviše su na Jadranu i mjestimice dosežu visinu preko 200 metara, a na jednom svom dijelu registrirane su kao geomorfološko-hidrografski rezervat.
Vraćamo se i u povijest s pričom o poznatom kartografu konavoskih korijena Jakovu Pervitiću, koji je živio i radio u Istanbulu. Njegove karte, osim što su bile prava kartografska umjetnička djela, danas su i neizostavan alat za istraživanje istanbulske povijesti.
Mnogo je Konavoki i Konavljana koji su kroz svoje umjetničke i znanstvene karijere ostavili trag ne samo u nacionalnim okvirima. U ovom broju donosimo priču o velikoj estradnoj zvijezdi konavoskoga kraja, jednoj i jedinoj Terezi Kesoviji, te leksikografu i piscu Vlahu Bogišiću.
Predstavljamo obiteljsko poljoprivredno gospodarstvo Vlaha Đivanovića, gdje u novouređenoj kušaonici možete kušati njihove nagrađivane kobasice i druge suhomesnate proizvode, kao i Agroturizam Brautović i njihovu priču o izvrsnosti.
Hvala vam što nas čitate i s nama širite vidike spoznaje o ljepotama i vrijednostima Konavala.

Dear readers, Dear visitors to Konavle,

The magazine you are holding, *Volim Konavle – In Love with Konavle*, is the recipient of the Marko Polo Award for 2024, an annual recognition from the Croatian Federation of Travel Journalists and Writers. The award was presented to us at their annual closing ceremony in December last year, and we are extremely proud of this recognition. The award statement notes that it was given for the high quality of coverage and presentation of topics related to the cultural and historical heritage of Konavle, its customs and traditions, past and present. We believe that, as you read it, you will recognize the qualities that also captivated the award jury.
With renewed enthusiasm and energy, and with the same passion, we have prepared and now present to you the sixth edition, filled with many new and interesting topics, of which we highlight just a few.
In this issue, we bring you two features on the natural beauty and unique characteristics of Konavle. The Konavle cypress groves, among the most beautiful in the Mediterranean, with their strong vertical lines, give a distinctive mark to the landscapes of Konavle.
Likewise, the Konavle cliffs, stretching for about 20 kilometers along the coastal area, are among the highest in the Adriatic, alongside those of the island of Dugi Otok, reaching heights of over 200 meters in some places. One section has also been designated as a geomorphological-hydrographic reserve.
We also journey back in history with the story of the renowned cartographer of Konavle descent, Jakov Pervitić, who lived and worked in Istanbul. His maps are not only masterpieces of cartographic art, today they are also essential tools for exploring Istanbul's history.
Many people from Konavle have been recognized beyond our national borders through their artistic and scientific careers. In this issue, we bring the story of the great music star from Konavle, the one and only Tereza Kesovija, as well as the lexicographer and writer Vlaho Bogišić.
We introduce the family farm of Vlaho Đivanović, where, in their newly renovated tasting room, you can sample their award-winning sausages and other cured meat products, as well as Agrotourism Brautović and their story of excellence.
Thank you for reading and for joining us in spreading awareness about the beauty and values of Konavle.

Mistične ruševine

Napisala: **Lucija Vuković**



Konavle su arkadijski prostor još od antike izgrađivan ladanjskim zdanjima. Budući da ga surove visoke stijene odvajaju od mora, na obroncima brda koji okružuju plodnu konavosku dolinu građena su sjedišta posjeda koja su objedinjavala ladanjske i gospodarske sadržaje, *otium* i *negotium*, dokolicu i rad na posjedu.

Konavle početkom 15. stoljeća ulaze u sastav male, ali moćne i slobodarske Dubrovačke Republike koja tada proživljava razdoblje najvećeg procvata. Otkupljene su kao vrijedno poljoprivredno područje. Postizanjem mira i stabilizacijom prilika u ovom pograničnom prostoru intenzivira se izgradnja na plemićkim posjedima. Ranijim stranjevima, gospodarskim zgradama u kojima se skupljaju, skladište, prerađuju i dalje plasiraju prinosi i proizvodi s imanja, dograđuju se nešto prostraniji i opremljeniji stambeni dijelovi, a boravak na posjedima postaje dulji i ugodniji.

Najveća gustoća izgradnje ladanjsko-gospodarskih objekata u Konavlima je u donjoj, južnoj strani, osobito u Čilipima, Močićima, Komajima i Radovčićima. U Gornjoj bandi žarište najgušće izgradnje bilo je Pridvorje, i to neposredna okolica upravne i rezidencijalne zgrade Kneževa dvora. Nekoliko ih je izgrađeno u Dubravci, potom u Zastolju, Ljutoj, Lovornom i Mihanićima. Gotovo se u svakom naselju može prepoznati postojanje vlastelinskog ladanjsko-gospodarskog kompleksa, stranja ili ladanjske kuće iz doba Dubrovačke Republike.

Smješteni su na pažljivo odabranom mjestu, uz glavne prometnice da vlasnik može konjem doći do samog zdanja, a seljacima je olakšano dovoženje ljetine i prinosa *gosparu*. Unutar visokih ogradnih zidova sa širokim ulaznim portalom raspoređeni su stambeni i gospodarski sadržaji te vrt. Svi veći kompleksi imali su i kapelicu.

“Ladanjsko-gospodarski kompleksi u Konavlima zasigurno su bila središta nastanka i razmjene humanističke misli te književnih i znanstvenih djela.

Ne postoji ustaljeno pravilo tlocrtnog rasporeda, iako se uvijek prepoznaje središnja prostorija koja je najčešće opremljena kamenim namještajem, zidnim umivaonikom ili ormarom, i koja je višestruko povezana s unutrašnjim i vanjskim dijelovima sklopa.

Glavna zgrada ističe se veličinom, načinom obrade zida i okvira otvora. Ne postoji ustaljeno pravilo tlocrtnog rasporeda, iako se uvijek prepoznaje središnja prostorija koja je najčešće opremljena kamenim namještajem, zidnim umivaonikom ili ormarom, i koja je višestruko povezana s unutrašnjim i vanjskim dijelovima sklopa.

Oko glavne zgrade raspoređene su građevine gospodarske namjene, prizemnice građene grublje obrađenim kamenim blokovima. U njima su smješteni magazini, vinice, mlinice, kovačnice, konjušnice, štale... Svaki ladanjsko-gospodarski kompleks ima barem jednu cisternu, iznimno ukrašenu vlasteoskim grbom. U konavoskoj Gornjoj bandi, bogatijoj vodom, kompleksi se grade uz izvore i potoke te mogu imati i ribnjak.

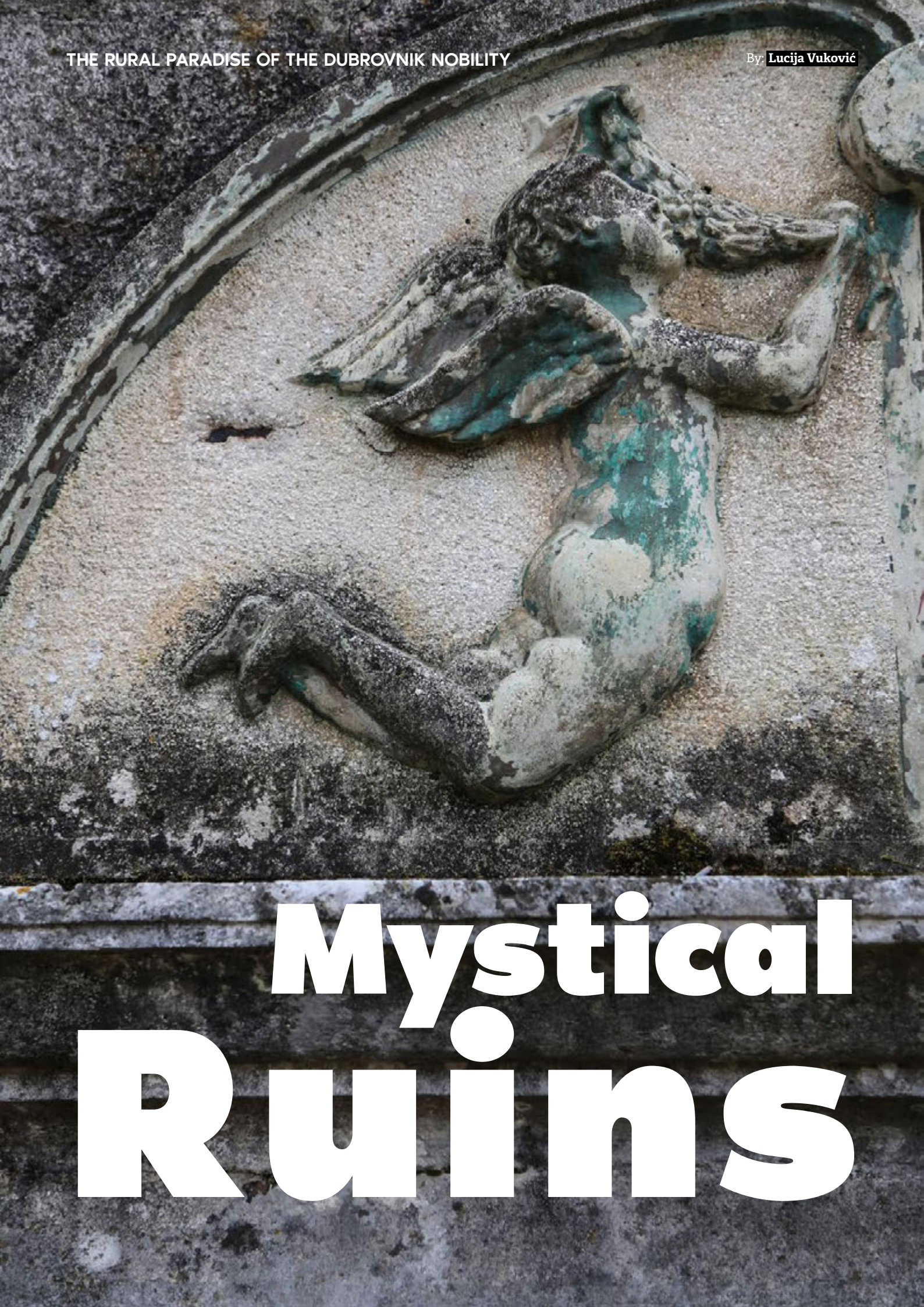
Kapelica je najčešće smještena u vrtu i povezana sa šetnicom te je najraskošnije opremljena građevina sklopa. Osim vlasniku, bila je dostupna i okolnom stanovništvu. Vrtovi imaju zidane spremnice za zemlju na koje su oslonjeni različito oblikovani stupovi odrine (pergole). Najljepši primjeri, poput Diklićeve tarace u Masješima (Čilipi) ili Zlatarićeva zdanja u Radovčićima, imaju dugačku šetnicu, vidikovac koji se pruža rubom terase na kojoj je vrt smješten ili imaju tek manji, uzdignuti vidikovac na kraju šetnice s kojeg puca pogled na okolni krajolik.

Ladanjsko-gospodarski kompleksi u Konavlima zasigurno su bila središta nastanka i razmjene humanističke misli te književnih i znanstvenih djela. Spomenimo tek kasnorenesansni ladanjsko-gospodarski kompleks u Radovčićima kojeg je vjerojatno krajem 16. stoljeća izgradio dubrovački pjesnik i humanist Dominko Zlatarić, a koji je opjevan u pjesmama Didaka Pira i Camilla Camillija.

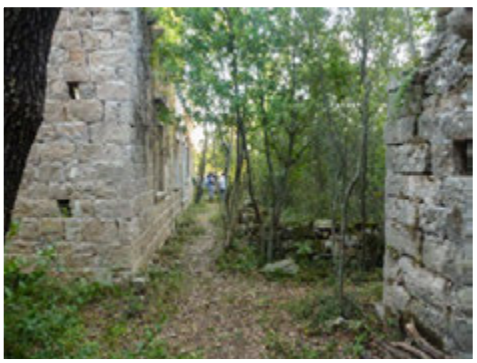
U turbulentnim povijesnim mijenama, osobito prilikom pada Dubrovačke Republike 1806. godine, ovi su objekti teško oštećeni. Tridesetak sačuvanih primjera danas su najvećim dijelom mistične ruševine koje evociraju zlatno doba Dubrovačke Republike.

THE RURAL PARADISE OF THE DUBROVNIK NOBILITY

By: Lucija Vuković



Mystical Ruins



“The residential-agricultural complexes of Konavle were undoubtedly centers for the development and exchange of humanist thought, as well as literary and scientific works.

Konavle has been an Arcadian space since antiquity, shaped by the construction of country estates. Since the rugged high cliffs separate it from the sea, the slopes of the hills surrounding the fertile Konavle valley became the sites for the headquarters of estates, combining both residential and agricultural functions, leisure and labor on the estate.

At the beginning of the 15th century, Konavle became part of the small but powerful and freedom-loving Republic of Dubrovnik, which was then experiencing its greatest prosperity. The territory was purchased as a valuable agricultural area. With the establishment of peace and stability in this borderland, construction on noble estates intensified. Earlier *stranjevi*, economic buildings used for collecting, storing, processing, and distributing the estate's harvest and products, were expanded with larger and more comfortable residential quarters, making stays at the country estates longer and more enjoyable.

The highest concentration of residential-agricultural structures in Konavle is in the southern lower part, especially in Čilipi, Močići, Komaji, and Radovčići. In Gornja Banda, the most densely built area was Pridvorje, particularly in the immediate vicinity of the administrative and residential building of the Rector's Palace. Several estates were also built in Dubravka, Zastolje, Ljuta, Lovorno, and Mihanići. In nearly every settlement there are traces of a noble country estate, a *stranj* or country house dating back to the time of the Dubrovnik Republic.

These estates were strategically placed near main roads, allowing the

By: Lucija Vuković

“There was no standardized floor plan, though a central room could always be recognized, usually furnished with stone furniture, a built-in wall sink or a cupboard, and it was connected to in multiple ways to the interior and exterior parts of the estate.

owner to ride directly to the building on horseback, while also making it easier for peasants to transport harvests and goods to the nobleman. Within high enclosing walls, with a wide entrance portal, there were residential and agricultural buildings and a garden. All larger complexes also had a chapel.

The main building stood out with its size and the way its walls, doors and windows were finished. There was no standardized floor plan, though a central room could always be recognized, usually furnished with stone furniture, a built-in wall sink or a cupboard, and it was connected to in multiple ways to the interior and exterior parts of the estate.

Agricultural structures were arranged around the main building, single-story buildings made of roughly hewn stone blocks. These housed storerooms, wine cellars, mills, blacksmiths’ forges, stables, and barns. Every residential-agricultural complex had at least one cistern, often adorned with the noble family’s coat of arms. In Konavle’s Gornja Banda, where water sources were more abundant, estates were built near springs and streams, and some even had fishponds.

The chapel was usually located in the garden and was connected by a walkway, and it was the most lavishly decorated building in the complex. In addition to serving the owner, it was also accessible to the local population. The gardens featured stone-built soil beds, with pergola columns of various shapes. The most beautiful examples, such as Diklić’s terraces in Masješi (Čilipi) or Zlatarić’s estate in Radovčići, include a long promenade, a viewpoint running along the terrace edge where the garden is situated, or a smaller, elevated lookout at the end of the path, offering panoramic views of the surrounding landscape.

The residential-agricultural complexes of Konavle were undoubtedly centers for the development and exchange of humanist thought, as well as literary and scientific works. One notable example is the late Renaissance country estate in Radovčići, likely built in the late 16th century by Dubrovnik poet and humanist Dominko Zlatarić, which was later immortalized in the poetry of Didacus Pyrrhus Lusitanus (b. Isaia Koen) and Camillo Camilli.

Through the turbulent turns of history, especially with the fall of the Dubrovnik Republic in 1806, these estates suffered severe damage. Today, about 30 examples remain, most of them now mystical ruins that evoke the golden age of the Dubrovnik Republic.

“Pozornica i glazba moja su ljubav, moj život. Živim svaku riječ koju pjevam i samo tako i mogu. Publika to zna prepoznati, osjetiti i cijeniti.

Napisao: **Ivica Puljić**

Tereza Kesovija, glazbena diva iz Konavala

Tereza Kesovija, jedna od najvećih glazbenih diva s ovih prostora, rođena je u Konavlima. Glas, energija, temperament, karizma, samo su neke od bezbroj Terezinih kvaliteta kojima je osvajala pozornice diljem svijeta, među kojima je bila i pariška Olympia. Želja za glazbom tinjala je u mladoj djevojčici još dok je uživala u konavoskom selu Lovornom, a iako su je nazivali i predstavljali kao „malu iz Grada" ona je Konavle nosila i još uvijek nosi u svom srcu. Konavoska jutra inspirirala su „malu iz Grada" da zvuke iz prirode pretvori u muziku kojom je osvojila cijeli svijet, a cvrkut ptica rodnoga kraja utjecala je i na odabir instrumenta na kojemu je diplomirala. Iz flaute je uvijek mogla izvući sjećanja i emocije koje su je povezivale uz njenu dušu i Konavle. U svojoj bogatoj glazbenoj karijeri jedino nije nastupila u Kini i Japanu.

■ ***In love with Konavle* kao da je naziv vaše biografije s obzirom na to da ste oduvijek zaljubljeni u svoje Konavle.**

Ja sam najljepše dane svog života provela baš u Konavlima koje obožavam. Konavle su moja duša.

■ **Volite Konavle, ali volite i Pariz. *We love Paris* peterostruki je album francuskih šansona i balada u izdanju Warner Music France. Među 102 izvođača slavnih imena francuske glazbene scene i naša je „mala iz Grada".**

To je moja pjesma, odnosno *C'est ma chanson* naslovna je tema filma *Grofica iz Hong Konga* iz 1967., sa Sophijom Loren i Marlonom Brandom u glavnim ulogama, koji je režirao Charlie Chaplin. Pjesma je tada snimljena za francusko, hrvatsko i talijansko tržište i ubrzo je postala veliki hit.

■ **Charlie Chaplin osobno vam je čestitao na posebnoj interpretaciji, a Francuzi vas vole još od 1965., kad ste pošli u Pariz zbog jednog TV nastupa, a ostali dulje od prvotnoga plana.**

Velika francuska šansonijerka Renée Lebas ponudila mi je da snimim ploču za diskografsku kuću Columbia i Pariz je postao moj drugi dom iako sam u njega došla bez znanja francuskog jezika. Moj rad Francuzi su nagradili s dva velika priznanja, odlikovana sam i proglašena Vitezom Visokog odličja za doprinose u kulturi, koju dodjeljuje predsjednik Republike Francuske, a dvije godine kasnije Ministarstvo kulture uručilo mi je najviše odlikovanje Časnika reda umjetnosti i književnosti.

■ **U svojoj karijeri snimili ste više od trideset albuma i preko tisuću pjesama... Ta bogata glazbena karijera počela je u Gradu kada ste u osnovnoj školi krenuli u glazbene vode kao članica dječjeg zbora u dubrovačkoj katedrali, a potom i kao članica zbora Radio stanice Dubrovnik.**

Nakon srednje škole upisala sam Muzičku akademiju u Zagrebu i postala član Simfonijskog orkestra Radio Zagreba. 1958. godine u Ljubljani sam pobijedila na natjecanju mladih gdje su bili glazbenici iz cijele Jugoslavije.

■ **Flauta je vaš instrument i jednom ste rekli da ste ga odabrali jer najbolje može dočarati pjev ptica u našim Konavlima.**

Da, flauta kao instrument najbolje mi je mogao dočarati pjev ptica u mojim omiljenim Konavlima gdje sam provela svoje djetinjstvo. Nikada nisam izgubila taj djetinji nagon za smijehom, za društvom. Tugu nekako zabijem negdje u kantun, činim sve da ne razmišljam o tužnim stvarima. Ipak, moram reći da mi je najviše žao što ne mogu više svirati flautu koju obožavam jer mi slušni aparat ne dozvoljava takve frekvencije.

■ **Ljubav prema Konavlima, Parizu, flauti... očito će nas ljubav pratiti u ovom razgovoru, pa ne mogu ne dodati da je vaša ljubav upravo pjesma i pozornica.**

Istina je da mi je, bez dileme, ljubav na prvom mjestu. Pozornica i glazba moja su ljubav, moj život. Živim svaku riječ koju pjevam i samo tako i mogu. Publika to zna prepoznati, osjetiti i cijeniti.

■ **Zahvaljujući glazbi proputovali ste doslovno cijeli svijet. Nastupali ste na svim kontinentima, a vaš prvi inozemni nastup bio je na festivalu *Pjesma za Europu* u St. Vincentu u Italiji 1962. godine.**

Tijekom karijere nastupala sam na gotovo svim domaćim festivalima, a moju međunarodnu karijeru obilježili su nastupi i gostovanja na festivalima u Bratislavi, Rio de Janeiru, Meksiku... Ukratko, nastupala sam na svim kontinentima i obišla, kako se to kaže, cijeli svijet. Nisam bila samo u Kini i Japanu.

■ **Zanimljivo je da ste dva puta nastupali na Euroviziji, ali za dvije države, kao predstavnica Kneževine Monako i Jugoslavije.**

Istina. U odabiru predstavnika Monaka, dobila sam glas Grace Kelly, a njen suprug Rainer htio je dati glas jednoj bjondini. Volio je bjondine. Tako sam 1966. zapjevala pjesmu *Bien plus fort*. Te je godine na Euroviziji nastupio i Domenico

Modugno s pjesmom *Dio, come ti amo*. Mi smo bili, ustvari, senzacija tog festivala. Ja u to vrijeme nisam bila toliko poznata, za razliku od Modugna koji je pjevao *Volare*. Pjesmom *Muzika i ti* 1972. godine predstavljala sam Jugoslaviju.

■ **U životu se isprepliću lijepi dani s onim manje lijepima. Znali su vas kritizirati u vašoj karijeri i reći da glumite, da se pretvarate...**

Poslije nekog vremena shvatila sam da je najbolje reći svima u čijim sam očima tako dobra glumica – hvala na komplimentu. Kad već tolike godine glumim istim intenzitetom, možda zaslužujem Oskara. Ja kao najveću životnu bol spominjem gubitak moga brata Pera. On je bio moja ikona, moj oltar, moja crkva, moja katedrala... Poginuo je s 39 godina na zagorskoj magistrali, a kako majku nisam niti upoznala, gubitak brata najdublja je bol koju sam osjetila u svom životu.

■ **Dotaknuli ste se nakratko djetinjstva i spomenuli da niste upoznali svoju pravu majku koju ste rano izgubili.**

Majku nisam upoznala. Rodila me i ubrzo potom umrla. Moje djetinjstvo je tako obilježeno velikom tragedijom. Sjećam se da me moj pape vodio na groblje u Lovorno, a kako sam poznavala samo moju majku, koja me odgojila i kojoj sam na tome vječno zahvalna, trebalo je proći vremena da kao dijete sve posložim u svojoj glavi.

■ **Uvijek izgledate svježe i mladoliko. U čemu je tajna? Je li to krv konavoska?**

Ja ne idem za trendovima i ne pada mi na pamet napumpati par brojeva veće usnice ili jagodice. Ne težim tome da budem poput dvadesetogodišnjakinja. Danas se mlade djevojke previše povode za trendovima i zaboravljaju biti djevojke, prestaju biti ženstvene. Osobno povremeno, u prvom redu zbog televizije, odem na neinvazivne tretmane kod primarijusa Siniše Glumičića. Godine su tu, a svatko od nas želi izgledati lijepo i svježe. I u tome nema ništa loše.

■ **U medijima se često iznova pokrene priča o vašem povlačenju sa scene zbog zdravstvenih problema, no vi kao da ste jači od svega.**

Unatoč svemu, glas i dalje izlazi iz moje duše. Odlazak sa scene je neizbježan, ali pjesma je moj život i moja ljubav. Svoje nastupe prilagodim svojim mogućnostima i dok me služi glas, ja ću pjevati jer volim pjesmu i volim društvo.

■ **U vašem su društvu uvijek bile uvažene osobe pa ste tako poznavali i prvog hrvatskog predsjednika dr. Franja Tuđmana i jugoslavenskog predsjednika Josipa Broza Tita. U kakvom su vam sjećanju ostali njih dvojica?**

Mene nitko ne može fascinirati. Fasciniraju me djela, a ne pojedinci. Obojicu sam poštivala kao predsjednike. Tito je bio *simpatico* i uvijek je volio da sjedim pored njega i da mu otpjevam *Nabucco*. Na jednom sam druženju zapjevala, a Stane Dolanc je ustao i počeo plesati valcer, na što mu je Tito samo rekao: „Što to radiš, sjedi tamo! To se sluša, na to se ne pleše". U čuvenom vlaku iz Knina za Vukovar Tuđmanu sam rekla: „Gospodine predsjedniče, zašto se malo češće ne smijete? Zgodni ste kad se smijete. Stalno ste mrki."

■ **Kad smo kod zgodnih muškaraca, kako ne spomenuti odabranika vašeg srca Talijana Carla Zollija čija je jahta znala biti usidrena u Cavtatu...**

Moj Carlo je vjerujem bio, ako ne najbolji, onda jedan od najboljih ljudi koje sam imala u svom životu, a nisam ih imala puno. Ljudi su mislili drugačije, ali meni je vjernost bila jako važna. Carlo je bio toliko dobar, miran, staložen, šarmantan, pravi *gentleman*, pažljiv, ne samo prema meni nego prema svim mojim prijateljima. Nekima je on mirisao na novac, ali ja nisam jedna od takvih. On je za mene bio beskrajno pošten i duhovit čovjek. Ja sam u životu i imala i nemala, ali ništa me nije prepalo. Dakle, novac je sporedan. Bitna je osoba s kojom živite.

■ **Priča se da je Carlo znao spraviti prave delicije, a jeste li ga možda ikada naučili spravljati konavosku zelenu menestru?**

Zaista je bio užitak kušati probrane specijalitete koje je spravljao u svojoj kuhinji. Zelenu menestru Carlo je naučio spravljati u Skurića u Čilipima. Priču o zelenoj menestri sam zapisala i u prvoj od moje dvije knjige i menestra me, koliko god je volim pojesti, podsjeća na početak ratnog razdoblja u mojim Konavlima.

To je naša Tere u kojoj vri krv konavoska – nemirnoga duha, a opet blaga poput bonace u cavtajskom portu i nasmijana poput djevojčice s pletenicama oko glave. U svom životu i voljena i kritizirana, ali dovoljno ambiciozna, hrabra i smjela da sebi otvori put do slave u kojoj zasluženo uživa. Skromno će Tereza Kesovija za sebe reći da ona nije diva i ne želi biti diva jer su za nju dive operne ili filmske zvijezde. Tere, ti si naša konavoska diva ili, ako ti je draže, naša vila.

By: Ivica Puljić

Tereza Kesovija, the musical diva from Konavle

“The stage and music are my love, my life. I live every word I sing, and that’s the only way I can do it. The audience knows how to recognize, feel, and appreciate that.

PARIS IS HER SECOND HOME

Tereza Kesovija, one of the greatest music divas from this region, was born in Konavle. Voice, energy, temperament, charisma – these are just some of the countless qualities with which Tereza conquered stages around the world, including Paris's Olympia. Her love for music had already begun to awaken when she was a young girl enjoying life in the Konavle village of Lovorno, and although she was often called and introduced as "the girl from the city" (of Dubrovnik), she carried, and still carries, Konavle in her heart. Konavle mornings inspired "the girl from the city" to transform the sounds of nature into music that would go on to captivate the world, while the chirping of birds from her homeland influenced her choice of instrument, the one in which she would later earn her degree. From the flute, she could always draw out memories and emotions that connected her to her soul and to Konavle. In her extensive musical career, the only places she has never performed are China and Japan.

■ **In Love with Konavle could almost be the title of your biography, given that you have always been in love with your Konavle.**

I spent the most beautiful days of my life in Konavle, which I adore. Konavle is my soul.

■ **You love Konavle, but you also love Paris. We Love Paris is a five-volume album of French chansons and ballads, released by Warner Music France. Among 102 performers, including legendary names of the French music scene, there is also our very own "girl from the city".**

"To je moja pjesma," or "C'est ma chanson," is the title theme of the 1967 film *A Countess from Hong Kong*, starring Sophia Loren and Marlon Brando, directed by Charlie Chaplin. The song was recorded at the time for the French, Croatian, and Italian markets and soon became a big hit.

■ **Charlie Chaplin personally congratulated you on your unique interpretation, and the French have loved you since 1965, when you went to Paris for a TV appearance and ended up staying longer than originally planned.**

The great French chanson singer Renée Lebas offered me the opportunity to record an album for the Columbia record label, and Paris became my second home, even though I arrived there without knowing a word of French. The French recognized my work with two major honors – I was decorated and named a Knight of the Order of Arts and Letters, awarded by the President of the French Republic. Two years later, the Ministry of Culture presented me with the highest distinction, naming me an Officer of the Order of Arts and Letters.

■ **In your career, you have recorded more than 30 albums and over a thousand songs... That rich musical journey began in Dubrovnik when, as a primary school student, you entered the world of music as a member of the children's choir at the Dubrovnik Cathedral, and later as a member of the choir of the Dubrovnik radio station.**

After high school, I enrolled at the Music Academy in Zagreb and became a member of the Radio Zagreb Symphony Orchestra. In 1958, I won the youth competition in Ljubljana, where musicians from all over Yugoslavia participated.

■ **The flute is your instrument, and you once said that you chose it because it best captures the song of the birds in our Konavle.**

Yes, the flute as an instrument was the one that could best capture the song of the birds in my beloved Konavle, where I spent my childhood. I have never lost that childlike urge for laughter, for company. I somehow shove sadness into a corner, doing everything I can not to think about sad things. Still, I must say that what I regret the most is not being able to play the flute, which I adore, anymore because my hearing aid no longer allows for such frequencies.

■ **The love for Konavle, Paris, the flute... it's clear that love will accompany us in this conversation, so I can't help but add that your true love is the song and the stage.**

It is true that, without a doubt, love comes first for me. The stage and music are my love, my life. I live every word I sing, and that's the only way I can do it. The audience knows how to recognize, feel, and appreciate that.

■ **Thanks to music, you've literally traveled the entire world. You've performed on every continent, and your first international performance was at the Song for Europe festival in St. Vincent, Italy, in 1962.**

Throughout my career, I have performed at almost all domestic festivals, and my international career has been marked by performances and guest appearances at festivals in Bratislava, Rio de Janeiro, Mexico... In short, I've performed on every continent and, as they say, traveled the entire world. I only haven't been to China and Japan.

■ **It's interesting that you performed at the Eurovision Song Contest twice, but for two different countries, as a representative of the Principality of Monaco and of Yugoslavia.**

That's true. In my selection as Monaco's representative, I received the vote from Grace Kelly, while her husband, Rainier, wanted to vote for a blonde. He loved blondes. So, in 1966, I performed the song "Bien plus fort". That year, Domenico Modugno also performed at Eurovision with his song "Dio, come ti amo". We were, in fact, the sensation of that festival. At the time, I wasn't as well-known, unlike Modugno, who sang "Volare". I represented Yugoslavia with the song "Muzika i ti" in 1972.

■ **In life, beautiful days intertwine with less beautiful ones. There were times when you were criticized in your career, with people saying that you were acting, that you were pretending...**

After some time, I realized that the best response to those who saw me as such a great actress was to say, "Thank you for the compliment". After all, if I've been acting with

By: **Ivica Puljić**

the same intensity for so many years, maybe I deserve an Oscar. I consider the greatest pain in my life to be the loss of my brother Pero. He was my icon, my altar, my church, my cathedral... He died at age 39 on the Zagorje highway, and since I never even got to meet my mother, losing my brother is the deepest pain I have ever felt.

■ **You briefly touched on your childhood and mentioned that you never met your real mother, whom you lost at an early age.**

I never met my mother. She gave birth to me and passed away shortly after. My childhood was thus marked by great tragedy. I remember that my father would take me to the cemetery in Lovorno, and since I only knew my mother, the one who raised me, and to whom I will be eternally grateful, it took time for me, as a child, to put everything in my mind into place.

■ **You always look fresh and youthful. What's the secret? Is it Konavle blood?**

I don't follow trends, and it would never cross my mind to pump up my lips or cheekbones a few sizes. I have no desire to look like a 20-year-old. Young girls today are too caught up in trends and forget to simply be girls; they have stopped being feminine. Personally, mainly because of television, I occasionally go for non-invasive treatments with Dr. Siniša Glumičić. The years are there, and we all want to look beautiful and fresh. There's nothing wrong with that.

■ **The media often brings up the story of your withdrawal from the stage due to health issues, but it seems like you are stronger than everything.**

Despite everything, my voice still comes from my soul. Leaving the stage is inevitable, but song is my life and my love. I adjust my performances to my abilities, and as long as my voice serves me, I will sing because I love music, and I love the company.

■ **You have always been surrounded by esteemed individuals, and you personally knew both Croatia's first president, Dr. Franjo Tuđman, and Yugoslavia's president, Josip Broz Tito. How do you remember the two of them?**

No one can fascinate me. I am fascinated by deeds, not individuals. I respected both of them as presidents. Tito was charming, and he always liked me sitting next to him and for me to sing "Nabucco". At one gathering I sang, and Stane Dolanc got up and started dancing a waltz, to which Tito simply said: "What are you doing, sit down! You listen to this; you don't dance to it." On the famous train ride from Knin to Vukovar, I said to Tuđman: "Mr. President, why don't you smile more often? You look handsome when you smile. You're always so serious."

■ **Since we are talking about handsome men, how could we not mention the chosen one of your heart, the Italian Carlo Zolli, whose yacht was often anchored in Cavtat...**

I believe my Carlo was, if not the best, then one of the best people I've ever had in my life, and there weren't many. People may have thought differently, but loyalty was always very important to me. Carlo was so kind, calm, composed, charming, a true gentleman, and thoughtful, not just toward me, but toward all my friends. To some, he smelled of money, but I'm not one of those people. To me, he was an endlessly honest and witty man. In life, I've had, and I've had not, but nothing ever scared me. Therefore, money is secondary. What matters is the person you live with.

■ **It is said that Carlo knew how to prepare real delicacies, but did you perhaps ever teach him how to make the Konavle *zelena menestra*?**

It was truly a pleasure to taste the exquisite specialties he prepared in his kitchen. Carlo learned to make *zelena menestra* (cabbage stew with smoked meat) in Skurići, in Čilipi. I wrote about it in the first of my two books, and as much as I love eating *menestra*, it always reminds me of the beginning of the war period in my Konavle.

That's our Tere, with Konavle blood running hot in her veins – restless in spirit, yet as gentle as the calm sea in Cavtat's harbor and smiling like a little girl with braids wrapped around her head. She has been both loved and criticized in her lifetime, but ambitious, brave, and bold enough to carve her own path to the fame she rightfully enjoys. With humility, Tereza Kesovija will say she is not a diva and does not wish to be one, because for her, divas are opera or film stars. Tere, you are our Konavle diva, or, if you prefer, our *vila* (fairy).

Običaji Badnjega dana i Božića u Konavlima

“Badnjak se unosio u kuću kako bi se otjeralo zlo i tama i prizvalo božićno svjetlo, uz njega su se ukućani molili te bi blagoslovom otpustili sve loše što ih je zadesilo kroz godinu. U kuću bi se badnjak unosio uz riječi: *Dobra večer i nazdravlje vam Badnje večer i Božić sutra. Ej sretniče, dobro nam došo!*

O božićnim običajima u Konavlima postoje mnogi zapisi i sjećanja kazivača koja iz godine u godinu marljivo prikupljaju u Muzejima i galerijama Konavala. U Zavičajnom muzeju u Čilipima čuvaju se mnoge uspomene na svetkovanje najradosnijeg kršćanskog blagdana kojemu bi prethodila proslava Badnjaka, u konavoskom puku poznatog po specifičnim običajima, od kojih se dio zadržao do danas. Blog Muzeja i galerija Konavala, poznat čitateljima po svojim živopisnim *Samoniklim pričama iz Konavala*, iscrpno je popratio detalje svetkovanja, od samih obreda, preko prehrane, do odlaska na bogoslužja uoči Božića.

Badnjak, njegovo unošenje i blagoslov vinom i žitom za Konavle su kroz povijest bili prepoznatljiviji znak Božića od kićenja bora kakvo se prakticira diljem svijeta. Konavljani su se od davnina natjecali u odabiru drveta koje će se na Badnji dan zapaliti na ognjištu. Badnjak se unosio u kuću kako bi se otjeralo zlo i tama i prizvalo božićno svjetlo, uz njega su se ukućani molili te bi blagoslovom otpustili

Napisala: **Gabrijela Bijelić**

sve loše što ih je zadesilo kroz godinu. U kuću bi se badnjak unosio uz riječi: *Dobra večer i nazdravlje vam Badnje večer i Božić sutra. Ej sretniče, dobro nam došo!*

U davna vremena pucalo bi se iz pušaka prije unošenja badnjaka u kuću, čime se najavljivao sami događaj. Ponoćka je u to vrijeme bila u četiri sata ujutro, pa bi vjernici prema crkvi iz svojih domova kretali s luči ili nekim blagim svjetlom u rukama. Nakon ponoćke čestitao se Božić, ulazilo bi se u kuće gdje bi se nazdravljalo i jela bi se svinjska glava koju bi domaćica ostala kuhati na Badnju večer. Običaj da se u to blagdansko vrijeme jede meso svinjske glave ostao je do danas zbog vjerovanja kako je to vrijeme da se krene naprijed te da se ono što je prošlo, ostavi iza sebe. Govorilo se kako prasac vazda rije naprijed, te kako u te dane nikako ne valja nase (natrag). Nerijetko bi slavlje i čestitanje potrajalo do samog jutra pa bi se nastavilo s jutarnjom misom i bogatim objedom s pečenjem, kupusom na svinjskom mesu, uz obilje slatkog i ostalih delicija.

U davnini se na Badnji dan uopće nije ručalo, već se prakticirao strogi post. Navečer bi se blagovalo štogod posno, a od slatkoga tek suhe smokve i prikle. Ribu ili sočiva uskoro je u Konavlima zamijenio bakalar, tad višestruko jeftiniji nego danas. Budući da se hranu na taj dan moralo pripremiti bez tragova mesa i životinjskih masnoća, žene bi uoči Badnjeg dana oprale sve kačule, kotliće i zdjele te ih prokuhale s vodom i pepelom da se odmaste.

“Običaj da se u to blagdansko vrijeme jede meso svinjske glave ostao je do danas zbog vjerovanja kako je to vrijeme da se krene naprijed te da se ono što je prošlo, ostavi iza sebe.

Napisala: **Gabrijela Bijelić**

Za konavoski kraj specifično je bilo i dugotrajno pjevanje kolendi, a taj se običaj u ponešto izmijenjenom obliku zadržao do danas. Isusovo rođenje iščekivalo se još od Velike Gospe, a odbrojavanje do Božića dodatno bi se naglasilo 25. studenog poslovicom *Sveta Kate kokošica, mjesec dana do Božića*. Na blagdan svjetla za Svetu Luciju, 12 dana do Božića, započinjalo je pravo festižanje koje bi potrajalo sve do Božića i fine blagdanske trpeze.

A kroz cijelo doba došašća u konavoskim bi se kućama pravile prikle na masti ili češće na maslinovu ulju, veće od današnjih, od čistog brašna i domaćeg kvasa s kap rakije, a najdraže puku ujedno su bile najlakše za izradu, tzv. govedarice. Mantala se pak radila kad bi se počelo gnječiti grožđe za vino, a kontonjata kad bi sazrele dunje mrkatunje, od kojih se ona i spravlja. Ukras svake božićne trpeze bila je neizbježna zelena menestra. Govorilo se da svaka velika kuća na Božić mora na špaheru imati to tradicijsko jelo od suhoga mesa i više vrsta kupusa. U davna, skromnija vremena na krajnjem jugu nije se kitio bor, već lovorika. Lovorova bi se grančica postavila na ulazna vrata, pa bi se na Badnju večer naranču probadalo lovorikom. Umjesto čokolade i bombona kao danas, u prošlosti su se djeci dijelile naranče i jabuke. Od slatkog se najčešće posluživao pandišpanj, jednostavan kolač od tijesta, jaja, brašna i mlijeka, posut šećerom u prahu. Predaja kaže da mu ime dolazi od izraza *Pan di Spagna*, koji u prijevodu s talijanskog znači španjolski kruh.

Govorilo se u Konavlima da se prije blagdana treba riješiti dugova i vratiti posuđene stvari, najkasnije do Badnjega dana, kako se u novo ljeto ne bi ušlo (pre)zaduženo.

Christmas Eve and Christmas Day Customs in Konavle

“The *Badnjak* was brought into the house to drive away evil and darkness and to welcome the Christmas light. Family members would pray around it, using its blessing as a way to release all the misfortunes of the past year. The *Badnjak* would be brought inside while uttering the following words: “*Good evening, and may you be blessed on Christmas Eve and Christmas Day tomorrow. Oh, fortunate one, welcome!*”

There are many records and recollections from storytellers about Christmas traditions in Konavle, which are diligently collected year after year by the Museums and Galleries of Konavle. The Konavle County Museum preserves many memories of the celebration of the most joyous Christian holiday, including Christmas Eve festivities. In Konavle, this evening was known for its unique customs, some of which have been preserved to this day. The blog of the Museums and Galleries of Konavle, well known to readers for its vivid feature, “Wild Grown Stories from Konavle” (*Samoniklim pričama iz Konavala)*, has provided a detailed account of the festivities, from the rituals, to food, to attending church services on Christmas Eve.

In Konavle, the tradition of bringing a Yule log (*Badnjak*) into the home, and blessing it with wine and grain, have historically been a more recogniz-

able symbol of Christmas than decorating a tree, as is practiced worldwide. For generations, the people of Konavle competed in selecting the best log to be burned on the hearth on Christmas Eve. The *Badnjak* was brought into the house to drive away evil and darkness and to welcome the Christmas light. Family members would pray around it, using its blessing as a way to release all the misfortunes of the past year. The *Badnjak* would be brought inside while uttering the following words: "*Good evening, and may you be blessed on Christmas Eve and Christmas Day tomorrow. Oh, fortunate one, welcome!*"

In past times, gunshots would be fired before bringing the Yule log into the house, announcing the event. Midnight Mass back then was held at 4 a.m., so worshippers would walk to church from their homes carrying torches or soft candlelight in their hands. After the Mass, people would exchange Christmas greetings and visit each other's homes, where they would raise toasts, eating pig's head, which the hostess had started cooking on Christmas Eve. The tradition of eating pig's head meat during this festive time has persisted to this day, based on the belief that Christmas is a time to move forward and leave the past behind. It was said that "a pig always roots forward," so that during these days one should not look back. The celebrations and well-wishing often lasted until morning, followed by the morning Mass and a lavish feast featuring roast meat, cabbage cooked with pork, with plenty of sweets and other delicacies.

In the past, no lunch at all was eaten on Christmas Eve, as strict fasting was observed. In the evening, a modest meatless meal would be served, with dried figs and fritters as the only sweets. In Konavle, fish or lentils were soon replaced by cod, which was significantly cheaper at the time than it is today. Since food on that day had to be prepared without any traces of meat or animal fat, women would wash all cooking pots, kettles, and bowls the day before Christmas Eve and boil them with water and ashes to remove any grease.

In the Konavle region, the tradition of Christmas carol singing was distinctive, and a somewhat modified version of this custom has been preserved to this day. The anticipation of Jesus' birth began as early as the Feast of the Assumption, and the countdown to Christmas was further emphasized on November 25th with the saying, "Saint Catherine of hens, one month until Christmas". On the Feast of Saint Lucy, known as the festival of light, 12 days before Christmas, the true festive spirit would begin, lasting all the way until Christmas and the fine holiday feast.

Throughout the entire Advent season, *prikle* (fritters) were made in Konavle households, either fried in lard or, more often, in olive oil. These fritters were larger than today's versions and were made from pure flour and homemade yeast, with a drop of brandy added. The most popular and easiest to make were the so-called *govedarice* variety. Other sweets included *mantala* made from the crushed grape must produced during winemaking, and *kontonjata,* made of quince fruits. A staple of every Christmas table was the inevitable *zelena menestra* (cabbage and smoked meat stew). It was said that every large household had to have this traditional dish made from smoked meats and various types of cabbage simmering on the stove on Christmas Day.

In the past, during more modest times in the far south of Croatia, Christmas trees were not decorated, but rather laurel branches were used instead. A sprig of laurel would be placed on the front door, and on Christmas Eve, an orange would be pierced with a laurel twig. Instead of chocolate and candy, as is common today, children in the past were given oranges and apples as holiday treats. The most frequently served sweet was *pandišpanj*, a simple sponge cake made from dough, eggs, flour, and milk, dusted with powdered sugar. According to tradition, it is said that the name comes from the Italian term *Pan di Spagna*, meaning Spanish bread.

It was also said in Konavle that before the holidays, one should pay off debts and return borrowed things, no later than Christmas Eve, so that one would not enter the new year (over) indebted.

Vlaho Bogišić, zaljubljenik u konavoske priče

Vlaho Bogišić je Konavljanin i taj ga je DNK poprilično životno odredio, iako mu je Zagreb stalna adresa stanovanja već gotovo pola stoljeća. Ako je itko ikad posumnjao da je oslabila nit koja ga povezuje s domovinom njegovih predaka, razuvjerila ga je posljednja njegova knjiga, roman nazvan *Rječnik zaljubljenika u Konavle*, satkan od priča koje, poput velikog znalca, slaže u mozaik esencije života u Konavlima. Vlaho Bogišić djetinjstvo je proveo u Konavlima, gdje je započeo i svoje obrazovanje, srednju školu završava u Dubrovniku, književnost je diplomirao u Zagrebu, a doktorat obranio u Novom Sadu. Profesionalni je leksikograf zaokupljen proučavanjem bogatog opusa Miroslava Krleže, a u književnom radu bavi se književnom i kulturnom poviješću, publicistikom i prozom. Iako i sam dvoji bi li se odredio primarno kao znanstvenik, esejist ili pripovjedač, jedno je sigurno i nedvojbeno: njegova povezanost s Konavlima. I on je jedinka kroz koju se ta neodvojivost može promatrati kao svojevrsni sociološki fenomen.

Dojam da Konavljani ostaju povezani s Konavlima i kada žive drugdje, pa i u dalekim prekomorskim zemljama, nije pogrešan, jer se obično ne očituje tek uobičajenim sentimentalnim, retoričkim figurama, koliko ga se dade osjetiti gotovo esencijalno. Razlozi su tome različiti. Konavle su, povijesno gledano, sve donedavno bile samodostatan kraj, u njih se općenito, a pogotovo rodbinski, ulazilo vrlo rijetko, a i kad se odlazilo, zadržavala se privrženost, pomagalo se rodu kojem se pripadalo, nastavljalo se živjeti s njim. Konavoski su rodovi vrlo stari, gotovo milenijski, nesumnjivo stariji od ionako impresivnih arhivskih evidencija koje ih dokumentiraju. Konavljani su dakle stvarni baštinici arhajskog, antičkog svijeta, kao malo koja mikrozajednica iz toga doba, pa i onih iz užeg grčkog rasporeda, jer su stjecajem povijesne sudbine ostali pošteđeni previranja potaknutih osmanlijskim prodorom i drugom dominacijom. A to je onda značilo da se povezanost čovjeka i prirode ovdje održala kao povlašteno svojstvo, forma samorazumijevanja. Nije to tek apstraktna premisa, uzmite za primjer Konavljane koji su ovdje proveli formativno doba djetinjstva, to za njih ne znači tek obitelj i običaje, nego i vlastitu baštinu za koju je domovina sinonim konkretne masline ili smokve, izvor i općenito horizont.

■ **Kao zaljubljenik u Konavle, što biste istaknuli kao razloge zbog kojih valja i treba doći i osjetiti ovaj kraj?**

Namjernik Konavle poželi obuhvatiti odnekud odozgo, i to je lijepo, jer ih se u prvom dodiru točno osjeti kao cjelinu. Ima u njima zbilja lijepih ptičjih perspektiva, ali čak se i tada iz njih bolje vidi unutra, u Konavlima treba gledati kuda ideš, a ne razgledati okolo. Svoje buduće zaljubljenike u Konavle uvijek vodim kroz polje, pored samostana u Pridvorju i preko mosta na Ljutoj, do svih razlikovnih točaka treba se u Konavlima popeti, i do Kneževa dvora i do Sokol grada, i do mlinica u Vodovađi koje su postale zalogajnice i vinoteke, i do Konavoskih stijena uz koje se treba popeti. Najbolje bi bilo doći barkom ispod Radovčića, pa nakon što se s prvim ljetnim suncem izroni iz mora, koje se uvijek nekako, kao što je to riječ u znamenitoj pjesmi o moru Josipa Pupačića, pjesnika koji je zalazio u Konavle, k nama penje, krenuti uzgore. Eto, u Konavlima se k sebi uvijek treba penjati. Da bi se u Konavlima došlo do jedne ili nekoliko ključnih točaka, treba se osobno potruditi, to ne piše ni u jednom vodiču, i takvo što i kad bih htio, ne bih znao predložiti. Osobno, uvijek krenem ispočetka i uvijek je drukčije.

■ **Konavle su nedavno u Istri, regiji s kojom drže morsku Hrvatsku u čvrstom zagrljaju, predstavljene kao *terra eterica*.**

Da, *terra eterica*, mirisna zemlja, dobro je pogođen pristupni slogan, pogodan za brendiranje ovoga kraja, kojega je kreirao vinar Petar Crvik, vješt u dizajniranju vrhunskih vina, a čini se isto umiješan i s riječima. Analogija s istarskom *terra magica* sigurno postoji, uostalom pokušao sam i sam Konavle razumjeti kao mističnu zemlju, zemlju bijelih vila i fantastičnih bića, zmajeva i vukodlaka, no to s eterom nije tek iz figura umreženoga svijeta gdje se očekuje da kroz aplikacijske prozore iskaču efektne, privlačne i konjunkturne, brendirane poruke. Konavle su Eskulapov vrt u kojem se mirodije ne uzgajaju već rastu, lovorika i vrijesak, kadulja i konavoska naranča, miris ovršenog žita i uzoranih dolaca, morske soli i tamjana iz kupe konalice kada se u studenu večer unosi badnjak, a čempresata pucketa kao integrirani eter čula, zvuka i njuha, trebali bi biti dovoljan argument da *terra eterica* akobogda zaživi, a hoće li, to se nikad ne zna.

■ **Konavle doživljavate i kao priču i iz priče.**

Samo onaj tko doista želi živjeti, može uistinu promašiti svoj život, zapazio je jedan naš filozof. Konavljani se ne boje takvog rizika i premda se možda ponekad čini da su zagledani u prošlost, čuvaju tradiciju i iz nje povlače društvenu energiju, njihova je agenda u budućnosti. A da bi svoj svijet održali, trebate ga izmišljati, pragmatična vizija neće biti dovoljna. Čak i u minucioznoj mehanici konavoske pisane povijesti, koju je kao konavoski vez precizno učvrstio njezin kroničar i istraživač Niko Kapetanić, opet je presudna priča, imaginacija i govornikov genij da sve te fragmente drži na okupu. I na platnima konavoske slikarice Antonije Rusković Radonić čita se sličan fenomen. Prvi doživljajni plan na njenim radovima koloristička je panorama, ali se ona u oku začas uzburka u pokret koji naslućuje daljine, Konavle koje su negdje drugdje, u oblaku. Čvrsta forma konavoske zdravice također je priča, živi tekst koji slušatelj, ako hoće, doživljava prema vlastitom iskustvu, a ne kao okoštalu metaforu. Posebnost konavoskog svijeta, te reljefne minijature nad kojom se širi zvjezdano nebo,

počiva u potencijalu njegovih priča da, ako ih se uhvati u ritmu i slogu, budu razumljive bilo gdje, da ih je teško izgubiti u prijevodu. Možda ih se upravo stoga rijetko zapisuje. Možda najveći politički fantast našega jezika, Konavljanin Frano Supilo, tumačio je da svijet treba gledati kroz ključanicu. Pravih ključanica više nema, vrata se otključavaju šiframa ili karticama, ali konavoski način razumijevanja svijeta u priči i dalje je pogled kroz ključanicu stare brave na vratima od korte koja su se zaključavala reda radi, jer se u Konavlima dobro zna da je otvoreno društvo jedina sigurna perspektiva.

■ **Za Vas Konavle nisu samo zavičaj, Vi ih doživljavate kroz višeznačje pojma zavičajne zemlje. Pojasnite nam zašto.**

Prije dvadesetak godina vodili smo u jedno proljetno poslijepodne veliku skupinu ministara kulture iz Europe i Amerike po Konavlima, preko Poljica do uobičajenog finala takvih tura u Konavoskim dvorima. Kad smo izašli kod mlina i zaputili se da prošećemo, prišao mi je rumunjski ministar, za razliku od većine, stariji gospodin, mislim da je bio profesor povijesti umjetnosti, i zagledan u gorsku gredu zastrtu bujnim zelenilom kazao da je ondje već bio, davno, možda kao student, i da mu je to važno jer je upravo tu spoznao razloge zbog kojih Mlečani nikad nisu zauzeli Dubrovnik. Žao mi je što tom dragom čovjeku tada nisam rekao gdje se nalazimo, da je tu negdje u Ljutoj doista konavoska uporišna točka, Dvor njezine autonomije koja se kroz povijest sužavala, ali nikad nije dokinuta, pa su i Dubrovčani mogli računati na tu vrstu iskustva kao vlastiti otporni kapacitet. Pristajući na pola milenija konavoske konvivence, Dubrovčani su naslijedili konavoski poučak o zemlji kao svijetu, naime da se zemlju ne može zauzeti ako ju se želi dijeliti kao univerzum. Sve su velike priče o zemljama, bile one male kao Konavle i Dubrovnik ili velike kao Rumunjska, zasnovane na dijeljenju, a ne umnožavanju. Kao što je zavičaj osoban, tako je zavičajna zemlja okvir u koji zajednica, kada ima što, postavlja svoju razliku. Da bi se to razumjelo, još uvijek je dobro doći u Konavle, po mogućnosti, poput našeg rumunjskog prijatelja, na vrijeme.

■ **Prijatelj ste s velikim španjolskim književnikom Javierom Cercasom, piscem čiji likovi, prema Vašem osjećaju izranjaju iz poznatih Vam konavoskih „predložaka".**

Kad sam bio dječak, u našu su obiteljsku kuću znali naići pjesnici iz lektire, Josip Pupačić me, kažu, držao u naručju, a Jure Kaštelan je ispod Sokol grada pronašao nekoliko kamenih topovskih kugli, od kojih jednu i danas držim na svom radnom stolu. S Javierom Cercasom u moj život vratio se taj osjećaj. Više sam puta kroz Konavle šetao s važnim piscima, u jednoj je prigodi Hrvatski PEN centar ranih devedesetih doveo u Dubrovnik i Konavle praktično čitavu hrvatsku književnost, nekoliko je čarter-letova pisce „preselilo" iz Zagreba na jug. Bilo je neke simbolike u toj šetnji arkadijom netom prije nego će biti razorena u Domovinskom ratu. Cercas potječe iz razmjerno male zajednice na jugozapadu Španjolske, vrlo slične Konavlima. I to ne samo u ambijentalnom smislu, što je potvrdio kad smo se kroz vegetacijski tunel između Gunjine i Vodovađe vozili na Mrcine, već i kulturno, posve precizno u prevladavanju bolnih rascjepa koje velike, izvanjske krize nanesu obiteljskom i društvenom tkivu. Veliki Cercasovi romani *Salaminski vojnici* i *Vladar sjena*, raspačani u milijunskim nakladama u desecima jezika, globalni su odsjaj epohe koja je nad sjenama zaraćene Španjolske našla smiraj, a istodobno su tako konavoski. Njegovi karakteri kao da su odliveni prema konavoskim predlošcima, pa i dvojici mojih djedova i dundima, s obje strane, i očeve i majčine. Dakako da je u književnosti i umjetnosti općenito taj katarzični momenat tipičan, ali je u Cercasa on posve izravan i transcendentan. I to me je opčinilo.

By: Lidija Crnčević

Vlaho Bogišić, a lover of Konavle stories

Vlaho Bogišić is a native of Konavle, and this genetic connection has significantly shaped his life, even though he has called Zagreb home for nearly half a century. If anyone ever doubted that the thread connecting him to the homeland of his ancestors had weakened, his latest book has dispelled that doubt. His novel, titled *The Dictionary of Lovers of Konavle* (*Rječnik zaljubljenika u Konavle*), is woven from stories that, he expertly arranges into a mosaic of the essence of life in Konavle. Vlaho Bogišić spent his childhood in Konavle, where he also began his education. He completed high school in Dubrovnik, earned a degree in literature in Zagreb, and obtained his doctorate in Novi Sad. He is a professional lexicographer dedicated to studying the rich works of Miroslav Krleža, and in his literary work, he deals with literary and cultural history, journalism, and prose. Although he himself sometimes wonders whether he should define himself primarily as a scientist, essayist, or storyteller, one thing is certain and undeniable: his connection to Konavle. He is an individual through whom this inseparability can be observed as a kind of sociological phenomenon.

The impression that the people of Konavle remain connected to Konavle even when they live elsewhere, including in distant overseas countries, is not mistaken, as it is usually not expressed merely through sentimental or rhetorical gestures, but can be felt almost essentially. There are various reasons for this. Historically, Konavle was a self-sufficient region until very recently, and entering into the society, especially for family reasons, was very rare. Even when people left, they maintained their attachment, helped their kin, and continued to live with familial ties. The families of Konavle are very old, undoubtedly older than the already impressive archival records that document them. The people of Konavle are thus true heirs of the archaic, ancient world, like few other micro-communities from that era, because by a twist of historical fate, they were spared the upheavals caused by Ottoman incursions and other invad-

ers. This then meant that the connection between man and nature here remained a privileged characteristic, a form of self-understanding. It is not just an abstract premise; take, for example, the people of Konavle who spent their formative childhood years here. For them, this means not just family and customs, but also their own heritage, for which the homeland is a synonym for a specific olive or fig tree, a source of energy as wide as the sky.

■ **As a lover of Konavle, what would you highlight as reasons why one should come and experience this region?**

When someone wants to take in the view of Konavle from above, that's nice, because from that first contact, you can feel it as a whole. There are truly beautiful bird's-eye views, but even then, it's better to look more closely. In Konavle you need to focus on where you're going, not just look around. I always guide future lovers of Konavle through the field, past the monastery in Pridvorje, and over the bridge in Ljuta. In order to reach all the defining points in Konavle, you need to climb up to the Rector's Palace, to Sokol Grad, to the mills in Vodovađa that have become local eateries, restaurants and wine boutiques, and to the Konavle cliffs, that you also need to climb. The best way would be to arrive by boat beneath the village of Radovčići, and after emerging from the sea with the first summer sun – which always somehow, as the famous poem about the sea by Josip Pupačić, a poet who visited Konavle, says, rises to us – start going upward. You see, in Konavle, you always need to climb towards yourself. To reach one or several key points in Konavle, you need to make a personal effort; it's not something you'll find in any guidebook, and even if I wanted to, I wouldn't know how to suggest it. Personally, I always start from the beginning, and it's always different.

■ **Konavle was recently presented as *terra eterica* in Istria, a region to the north that also holds the coastal part of Croatia in a firm embrace.**

Yes, *terra eterica*, the fragrant land, is a well-chosen slogan, suitable for branding this region. This term was created by winemaker Petar Crvik, who is skilled in designing top-quality wines and seems to have a way with words as well. There is certainly an analogy with Istria's *terra magica*; after all, I myself have tried to understand Konavle as a mystical land, a land of white fairies and fantastic beings, dragons and werewolves. However, the connection with ether isn't just a slogan from the interconnected world where we expect striking, attractive, and marketable branded messages to pop up through application windows. Konavle is the garden of Aesculapius, where herbs don't just grow but thrive: bay laurel and heather, sage and Konavle orange, the smell of harvested grain and well-tended fields, sea salt, and frankincense from the incense burner when the Yule Log is brought in on a cold Christmas Eve, and the cypress crackles like an integrated ether of the senses, sight, sound and smell. These should be enough to argue that *terra eterica* will, God willing, someday come to life, though whether it will can never be known.

■ **You experience Konavle both as a story and from a story.**

Only one who truly wants to live can genuinely lose their way in life, observed one of our philosophers. The people of Konavle do not fear such a risk, and though it may sometimes seem that they are gazing into the past, they preserve tradition and draw social energy from it – their agenda is in the future. And to sustain their world, one must create it; a pragmatic vision will not be enough. Even in the meticulous mechanics of Konavle's written history, which has been precisely reinforced like Konavle embroidery by its chronicler and researcher Niko Kapetanić, what remains crucial is still the story, imagination, and the speaker's genius in holding all those fragments together.

A similar phenomenon can be interpreted in the paintings of Konavle artist Antonija Rusković Radonić. The first perceptual layer in her works is a Colorist-inspired panorama, but in an instant, it stirs the eye into a movement that senses distances, a Konavle that is elsewhere, in a cloud. The traditional form of the Konavle toast is also a story, a living text that the listener, if they wish, experiences according to their own understanding, rather than

as a rigid metaphor. The uniqueness of Konavle's world, that relief miniature over which the starry sky stretches, lies in the potential of its stories, if caught in the right rhythm and harmony, to be understood anywhere. It is difficult to lose them in translation. Perhaps that is precisely why they are rarely written down. Perhaps the greatest political visionary of our language, the Konavle-born Frano Supilo, argued that the world should be viewed through a keyhole. True keyholes no longer exist; doors unlock with key codes or cards, but the Konavle way of understanding the world through stories is still a gaze through the keyhole of an old lock on the courtyard door that was locked more for formality's sake, for in Konavle, it is well known that an open society is the only secure foundation.

■ **For you, Konavle is not just a homeland, you experience it through the multiple meanings of the term "homeland". Could you explain why?**

About 20 years ago, on a spring afternoon, we led a large group of culture ministers from Europe and America through Konavle, across Poljice, to the usual finale of such tours at the riverside restaurant Konavoski dvori. When we arrived at the mill and were about to take a walk, the Romanian minister approached me. Unlike most others, he was an older gentleman. I think he was an art history professor, and as he gazed at the mountain ridge covered in lush greenery, he said that he had been there before, long ago, perhaps as a student, and that it was important to him because it was here that he understood why the Venetians never took Dubrovnik. I regret not telling this kind gentleman at the time where we were, that here, somewhere in Ljuta, was indeed a Konavle stronghold, the seat of its autonomy that, through history, had been narrowing but never abolished, so that even the Dubrovnik people could count on this kind of experience as lesson in resilience. By agreeing to half a millennium of peaceful coexistence with Konavle, the people of Dubrovnik inherited the Konavle lesson about land as a world, namely that land cannot be conquered if one wishes to share it as a universe. All great stories about lands, whether they are small like Konavle and Dubrovnik or large like Romania, are based on sharing, not multiplying. Just as a homeland is personal, so is the native land the framework within which a community, when it has something, earns its distinction. To understand this, it is still good to come to Konavle, preferably, like our Romanian friend, on time.

■ **You are friends with the great Spanish writer Javier Cercas, an author whose characters, according to your feeling, emerge from familiar Konavle "templates".**

When I was a boy, poets from our literature would sometimes visit our family home. Josip Pupačić, they say, held me in his arms, and Jure Kaštelan found several stone cannonballs under Sokol Grad, one of which I still keep on my desk today. With Javier Cercas, that feeling returned to my life. I've walked through Konavle with important writers many times. On one occasion, in the early 1990s, the Croatian PEN Center brought practically the entire Croatian literature world to Dubrovnik and Konavle, and several charter flights "relocated" the writers from Zagreb to the south. There was some symbolism in that walk through Arcadia just before it was destroyed in the Homeland War. Cercas comes from a relatively small community in the southwest of Spain, very similar to Konavle, and not only in an environmental sense, which he confirmed when we drove through the vegetative tunnel between Gunjina and Vodovađa to Mrcine, but also culturally, especially in overcoming painful rifts that large, external crises inflict on family and social fabric. Cercas' great novels *Soldiers of Salamis* and *Lord of All the Dead*, published in millions of copies in dozens of languages, are a global reflection of the era that found peace after the shadows of war-torn Spain, and at the same time, they are so reminiscent of Konavle. His characters seem to be cast from Konavle templates, even resembling my two grandfathers and uncles, from both sides, both paternal and maternal. Of course, in literature and art in general, this cathartic moment is typical, but in Cercas, it is completely direct and transcendent. And that captivated me.

Bukovčev poklon milom rodnom Cavtatu

Vlaho Bukovac, Barjak sv. Nikole, nakon restauratorskih radova, snimila: Nikolina Oštarijaš, HRZ, 2019.

“Barjak sv. Nikole impozantna je zastava, dimenzija 4,30 x 3,25 metra, sastavljena od četiri komada pamučne tkanine. Prikazuje sveca u biskupskom ornatu, ispružene lijeve ruke dok u desnoj drži štap, pastoral.

Velika je i zanimljiva pomorska prošlost Cavtata, pa ne čudi da je patron mjesta upravo svetac koji se zaziva kao zaštitnik pomoraca i djece, te među ostalima, ribara i putnika – sv. Nikola.

Župna crkva sv. Nikole za sve je Cavtaćane posebno mjesto. Mnogi važni životni trenuci zajednice obilježavani su u okrilju ove crkve. Tako će i Vlaho Bukovac, znameniti hrvatski slikar, koji se rodio i dio svog života proveo u Cavtatu, nekoliko iznimnih radova izraditi baš za tu cr-

Napisala: **Helena Puhara**

„Barjak je trebao hitnu obnovu. Zahvaljujući podršci Ministarstva kulture i medija, od 2016. do 2019. godine bio je na kompleksnom konzervatorsko-restauratorskom zahvatu u radionici Hrvatskog restauratorskog zavoda, Odsjeku za tekstil u Ludbregu.

kvu, kao poklon mjestu. Jedno od njih bit će diorama Kristov grob, a Bukovac će u svojoj autobiografiji, govoreći o toj kompoziciji, sažeti i obiteljski životni ciklus vezan za crkvu: „Ovim djelom ovjekovječih uspomenu milih roditelja, koji su u toj crkvi bili kršteni i vjenčani i blagoslovljeni prije vječnog počinka."

Iste te 1902. godine Bukovac će za crkvu naslikati barjak s prikazom sv. Nikole. U *Kronici župe Cavtat* tadašnji župnik don Niko Štuk ostavio je bilješku: „Proslavljeni slikar iz mjesta Vlaho Bukovac naslikao je u augustu barjak Sv. Nikole i poklonio ga crkvi."

Barjak sv. Nikole impozantna je zastava, dimenzija 4,30 x 3,25 metra, sastavljena od četiri komada pamučne tkanine. Prikazuje sveca u biskupskom ornatu, ispružene lijeve ruke dok u desnoj drži štap, pastoral.

Iza biskupova pluvijala, teškog plašta kojim je zaogrnut, lijevo proviruje bačvica nakrcana djecom, a s desne strane *brod u pogibelji*, jedrenjak u olujnome moru.

O životu sv. Nikole postoji nekoliko legendi. Navodno se rodio u Patari u Maloj Aziji u 3. stoljeću. Rođen u kršćanskoj obitelji, vrlo rano se posvećuje službi Božjoj. Bio je zaređen za biskupa u Miri. Legenda kaže da je nakon smrti roditelja svoj imetak razdijelio među sirotinjom. Često se prikazuje s tri vrećice zlatnika ili tri zlatne kugle. Naime, prema jednoj od priča o svečevom životu, on je, čuvši za osiromašenoga plemića koji je imao tri kćeri, ali ne i novca za njihov miraz, noću ubacivao vrećice s novcima kroz prozor plemićeve kuće. Bukovac ipak nije prikazao sv. Nikolu s tim atributima. Prikazao ga je s lađom i Cavtaćanima, vjekovnim pomorcima. Bukovcu je to bilo blisko jer je i sam okusio teški život mornara.

Prema priči, sv. Nikola se zaputio na hodočašće u Svetu zemlju, a barka na kojoj je plovio gotovo je potonula u nesavladivoj oluji. Svetac je zaprijetio valovima te su se oni povukli, a more se smirilo. Tako je postao zaštitnik mornara i putnika, a njegova crkva ili barem zavjetna slika može se naći u gotovo svakom lučkom gradu. Ipak, najstravičnija legenda vezana za život sv. Nikole govori kako je jednom prilikom, zašavši u neku gostionicu, otkrio kako vlasnik krade i ubija malu djecu, a gostima poslužuje njihovo meso. Pretraživši sve prostorije, naišao je na tijela troje djece ostavljena u drvenoj posudi za rasol. Napravivši znak križa, učinio je čudo, djeca su oživjela. Zbog toga se u umjetničkim prikazima svetog Nikole ponekad vide djeca u drvenoj bačvi, motiv koji je i Vlaho Bukovac upotrijebio na svom barjaku.

Ovaj barjak velikih dimenzija Cavtaćani su nosili na Festi sv. Vlaha, svečanosti posvećenoj svecu zaštitniku Dubrovnika, manifestaciji koja je danas upisana na UNESCO-ovu listu nematerijalne svjetske baštine. Zanimljiv je podatak da su čast nošenja barjaka imali članovi obitelji Herendija kao rijetki pojedinci koji su mogli baratati sa zastavom tolike površine. Ta tradicija prenosila se s generacije na generaciju.

Barjak se već desetljećima ne nosi u procesiji. Međutim, godine korištenja, izloženosti sunčevoj svjetlosti i raznim mehaničkim oštećenjima učinile su svoje. Barjak je trebao hitnu obnovu. Zahvaljujući podršci Ministarstva kulture i medija, od 2016. do 2019. godine bio je na kompleksnom konzervatorsko-restauratorskom zahvatu u radionici Hrvatskog restauratorskog zavoda, Odsjeku za tekstil u Ludbregu.

Stručni konzervatorsko-restauratorski tim obavio je odličan posao, u što se možete uvjeriti ako posjetite Pinakoteku župne crkve, gdje je danas, među brojnim umjetninama i iznimnom malakološkom zbirkom, izloženo i ovo vrijedno Bukovčevo djelo.

Bukovac's Gift to His Beloved Hometown of Cavtat

"The Banner of St. Nicholas is an imposing flag, measuring 4.30 x 3.25 meters, composed of four pieces of cotton fabric. It depicts the saint in episcopal vestments, his left hand outstretched while he holds a pastoral staff in his right hand.

Cavtat boasts a rich and fascinating maritime history, so it is no surprise that the town's patron saint is none other than St. Nicholas, the protector of sailors, children, fishermen, and travelers.

The Parish Church of St. Nicholas holds a special place in the hearts of all Cavtat residents. Many significant moments in the community's life have been celebrated within its walls. Vlaho Bukovac, the renowned Croatian painter who was born here and spent part of his life in Cavtat, created several exceptional works for this church as a tribute to his hometown. Among them is the diorama "Christ's Tomb", about which Bukovac wrote in his autobiography, summarizing his family's life cycle tied to the church: "With this work, I immortalized the memory of my dear parents, who were baptized, married, and blessed in this church before their eternal rest".

In the same year of 1902, Bukovac painted a banner depicting St. Nicholas for the church. The parish priest, Don Niko Štuk, recorded in the *Chronicle of the Parish of Cavtat* and declared "The celebrated painter from our town, Vlaho Bukovac, painted the Banner of St. Nicholas in August and donated it to the church".

The Banner of St. Nicholas is an imposing flag, measuring 4.30 x 3.25 meters, composed of four pieces of cotton fabric. It depicts the saint in episcopal vestments, his left hand outstretched while he holds a pastoral staff in his right hand.

Behind the bishop's heavy cope (a liturgical vestment), a small barrel filled with children peeks out on the left, while on the right, we see a ship in distress, a sailing vessel battling a stormy sea.

Several legends surround the life of St. Nicholas. It is said that he was born in Patara, Asia Minor, in the 3rd century. Born into a Christian family, he dedicated himself to divine service at an early age and was ordained as the Bishop of Myra. One legend recounts that after his parents' deaths, he distributed his wealth among the poor. He is often depicted with three bags of gold or three golden spheres. According to one story, upon hearing of an impoverished nobleman with three daughters who lacked dowries, he secretly threw bags of gold through the nobleman's window at night. However, Bukovac chose not to depict St. Nicholas with these attributes. Instead, he portrayed him with a ship and the people of Cavtat, long-time sailors. This

By: **Helena Puhara**

Vlaho Bukovac, ***The Banner of St. Nicholas***, detail, before restoration works, photo: Natalija Vasić, Croatian Conservation Institute, 2016

Vlaho Bukovac, ***The Banner of St. Nicholas***, detail, after restoration works, photo: Nikolina Oštarijaš, Croatian Conservation Institute, 2019

was a familiar theme for Bukovac, who himself had experienced the hardships of a sailor's life.

According to another tale, St. Nicholas embarked on a pilgrimage to the Holy Land, but the ship he was sailing on nearly sank in a violent storm. The saint rebuked the waves, and they subsided, calming the sea. This is how he became the patron saint of sailors and travelers, and churches or votive paintings dedicated to him can be found in nearly every port city. However, one of the most chilling legends about St. Nicholas tells of a time when he entered an inn and discovered that the innkeeper was murdering children and serving their flesh to guests. Searching the premises, Nicholas found the bodies of three children stored in a wooden brining tub. He made the sign of the cross and miraculously revived them. This is why artistic depictions of St. Nicholas sometimes include children in a wooden barrel, a motif that Bukovac incorporated into his banner.

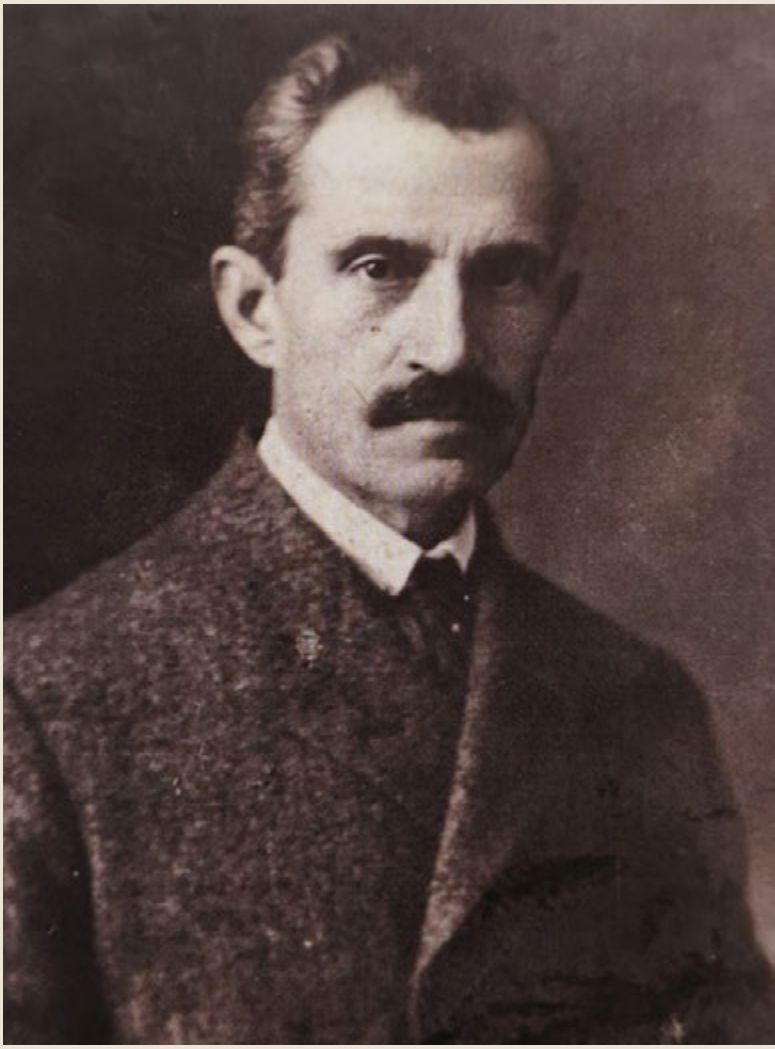
"Thanks to the support of the Ministry of Culture and Media, from 2016 to 2019, the banner underwent an extensive conservation and restoration process at the Croatian Conservation Institute's Section for Textiles in Ludbreg.

This large banner was carried by the people of Cavtat during the Festivity of St. Blaise, the grand celebration dedicated to Dubrovnik's patron saint held each year on February 3rd, an event now recognized on UNESCO's list of intangible cultural heritage. Notably, the honor of carrying the banner was traditionally reserved for members of the Herendija family, as they were among the few individuals who could manage a flag of such size. This tradition was passed down through generations.

For decades now, the banner has no longer been carried in processions. Years of use, exposure to sunlight, and various forms of damage had taken their toll, making its restoration urgent. Thanks to the support of the Ministry of Culture and Media, from 2016 to 2019, the banner underwent an extensive conservation and restoration process at the Croatian Conservation Institute's Section for Textiles in Ludbreg.

A skilled team of conservators and restorers carried out outstanding work, which visitors can now appreciate at the Pinacotheca of the Parish Church of St. Nicholas. There, alongside numerous artworks and an exceptional collection of mollusks, this invaluable piece by Bukovac is proudly displayed.

O Jakovu Pervitiću pisao je i turski nobelovac Orhan Pamuk



„Njegove karte, izrađene početkom 20. stoljeća, umjetnička su djela koja pružaju pedantan zapis urbane arhitekture i infrastrukture ovih gradova u vrijeme brze modernizacije.

Rođeni u pitomoj mediteranskoj udolini, sjecištu stoljetnih putova, Konavljani su kroz povijest bili izloženi različitim utjecajima, ali su i svoju kulturu prenosili u svijet, ostavivši ondje više traga nego u domovini. Takav je bio i Jakov Pervitić, kartograf koji je svoj pečat ostavio na ulicama Istanbula, dok se njegova uloga pionira urbane kartografije u Konavlima tek otkriva.

Pervitić je bio kartograf ključan u izradi detaljnih karata Istanbula i Izmira. Njegove karte, izrađene početkom 20. stoljeća, umjetnička su djela koja pružaju pedantan zapis urbane arhitekture i infrastrukture ovih gradova u vrijeme brze modernizacije.

Nema zapisa da je Pervitić radio u Hrvatskoj ili na dubrovačkom području, no istraživači njegove ostavštine povezuju njegove dubrovačke korijene s posebnim poštovanjem prema urbanom planiranju i arhitekturi, duhu skladnosti kojim su prožete njegove karte. O njemu kao o „glasovitom hrvatskom kartografu“ piše i turski nobelovac Orhan Pamuk u svojoj knjizi *Istanbul – grad, sjećanja*:

„Raskrilio bih pred sobom karte Bejoglua, Taksima, Džihangira i Galate, koje je izradio glasoviti hrvatski kartograf Pervitić, i krećući se njima ulicu po ulicu, zgradu po zgradu, utvrđivao bih maršrutu kojom bi morali proći moji junaci.”

Daleko od Bospora, u Konavlima obitelj Pervitić doznaje više o dalekom rođaku, Jakovu Pervitiću koji se krajem 19. stoljeća, kao trogodišnjak s obitelji preselio u Istanbul.

Jakov Pervitić rodio se u Konavlima 1877. godine u obitelji pomorca Petra i Marije Pervitić, a obitelj se u Istanbul preselila 1880. godine. Jakov se u Istanbulu prvo školovao u francuskoj osnovnoj školi *Saint Pierre*, a srednje obrazovanje nastavlja također u francuskoj školi *Saint Joseph*, gdje je maturirao 1895. godine. Pretpostavlja se da je, s obzirom na kasnije zanimanje, završio i neku visoku vojnu školu jer se u njima učila i kartografija, ali za to nema potvrde. Godine 1903. oženio se Francuskinjom Josephine Drossa s kojom je imao troje djece.

Pervitića je početkom 20-ih godina prošlog stoljeća angažiralo osiguravajuće društvo *Türkiye Sigortacılar Daire-i Merkeziyesi* da izradi karte za procjenu rizika od požara i izračunavanje premija za nekretnine diljem Istanbula. Njegovi su radovi toliko detaljni da uključuju arhitektonske stilove, građevinske materijale i detalje o vlasništvu pojedinih kuća, što ih čini neprocjenjivim za povjesničare i urbaniste. U izradi svojih karata, Pervitić ide do nevjerojatnih detalja, crta tržnice, otvoreno kino, bazene, nasade jagoda, pješčane plaže...

Napisala: **Maja Rilović Koprivec**

„U izradi svojih karata, Pervitić ide do nevjerojatnih detalja, crta tržnice, otvoreno kino, bazene, nasade jagoda, pješčane plaže...

J. Pervititch

Zbog sposobnosti spajanja tehničke preciznosti s umjetničkom kartografijom njegove se karte ističu među drugima i kao praktičan alat i kao povijesni artefakt, navode suvremeni kartografi. Pervitićev rad ocjenjuju ključnom vizualnom dokumentacijom urbane transformacije velegrada na Bosporu.

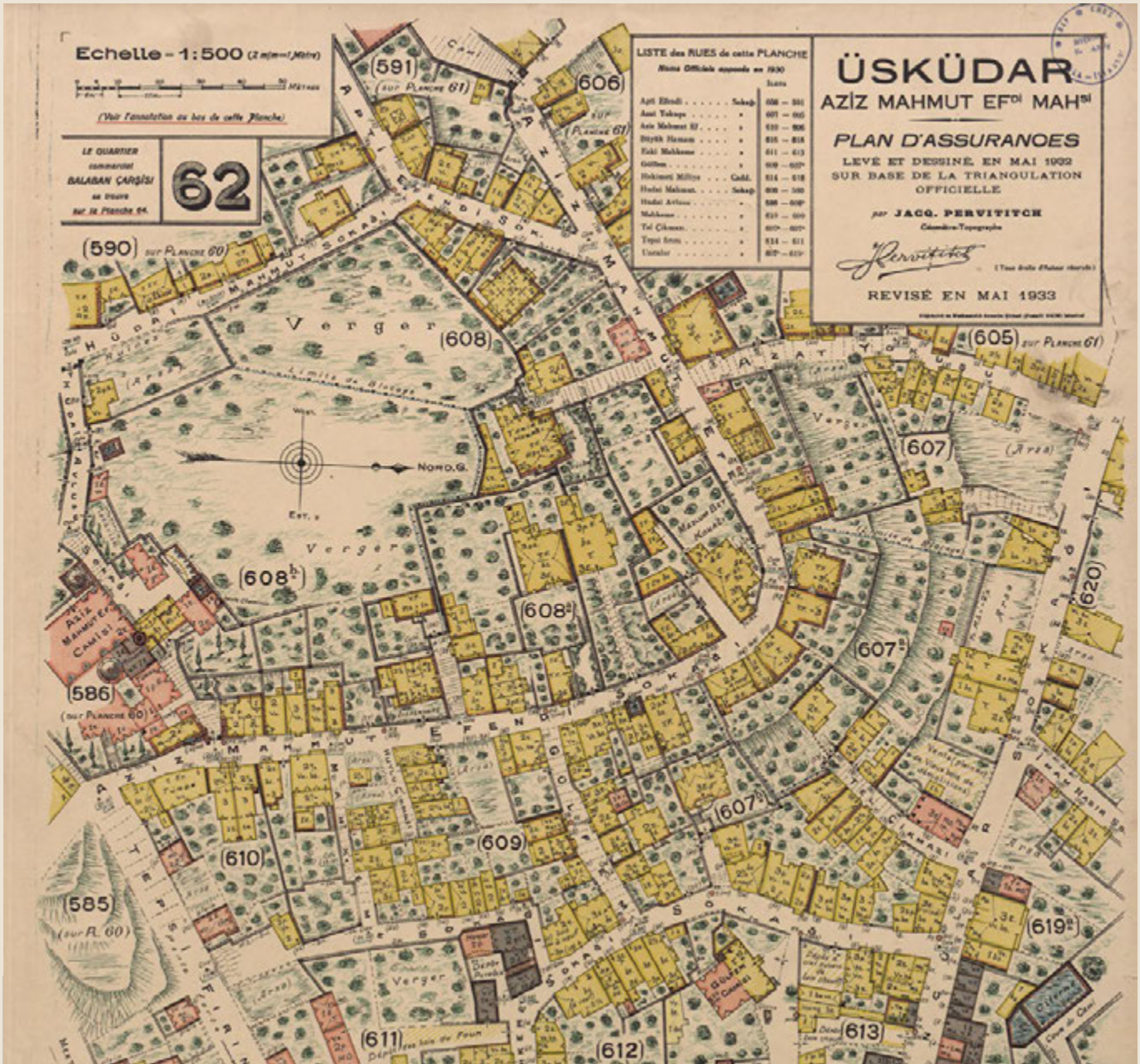
Njegove mape sadrže 243 sekcije nastale od 1922. do 1945. godine, kada Jakov Pervitić nenadano umire. Pokopan je na katoličkom groblju *Feriköy Latin Katolik Mezarlığı*, i od tada njegov lik pada u zaborav. Arhivi osiguravajućih kuća za koje je Pervitić radio nisu očuvani, pa ni istraživači hrvatske kartografske povijesti donedavno nisu znali za Pervitića.

No, zahvaljujući iznimnoj ostavštini kojom je zadužio Istanbul, Jakov Pervitić dobro je poznat u Turskoj, posebno među urbanistima, koji njegovo prezime često koriste kao sinonim za stare katastarske karte grada. Još više zanimanja potaknulo je nedavno otkriće Pervitićevih karti Izmira za koje se donedavno nije znalo, a koje su otkrivene cijelo stoljeće nakon njihovog nastajanja 1923. godine.

The Turkish Nobel Prize winner Orhan Pamuk wrote about Jakov Pervitić

“His maps, produced in the early 20th century, are works of art that provide a meticulous record of the urban architecture and infrastructure of these cities during a time of rapid modernization.

Born in a gentle Mediterranean valley, a crossroads of centuries-old paths, the people of Konavle have been exposed to various influences throughout history. At the same time, they have also spread their culture to the world, leaving more of a mark there than in their homeland. Such was Jakov Pervitić, a cartographer who left his mark on the streets of Istanbul, while his role as a pioneer of urban cartography in Konavle is only just being discovered.



By: **Maja Rilović Koprivec**

Pervitić was a cartographer who played a key role in the creation of detailed maps of Istanbul and Izmir. His maps, produced in the early 20th century, are works of art that provide a meticulous record of the urban architecture and infrastructure of these cities during a time of rapid modernization.

There is no record of Pervitić working in Croatia or the Dubrovnik area, but researchers of his legacy connect his Dubrovnik roots with a special respect for urban planning and architecture, a spirit of harmony that permeates his maps. The Turkish Nobel laureate Orhan Pamuk also writes about him as a "famous Croatian cartographer" in his book *Istanbul: Memories and the City*:

"I would spread out before me the maps of Beyoğlu, Taksim, Cihangir, and Galata, created by the renowned Croatian cartographer Pervitić, and, moving through them street by street, building by building, I would determine the route my heroes would have to take."

Far from the Bosphorus, in Konavle, the Pervitić family learned more about a distant relative, Jakov Pervitić, who moved to Istanbul with his family at the end of the 19th century as a three-year-old.

Jakov Pervitić was born into a seafaring family in Konavle in 1877, to Petar and Marija Pervitić. In 1880, his family moved to Istanbul. Jakov first attended the Saint Pierre French primary school in Istanbul and continued his secondary education at the Saint Joseph French school, from which he graduated in 1895. It is assumed that, given his later profession, he also completed a higher military school, as cartography was taught in such institutions, but there is no confirmed evidence of this. In 1903, he married a Frenchwoman, Josephine Drossa, with whom he had three children.

In the early 1920s, Pervitić was hired by the Türkiye Sigortacılar Daire-i Merkeziyesi insurance company to create maps for assessing fire risks and calculating real estate premiums throughout Istanbul. His works are so detailed that they include architectural styles, building materials, and details about the ownership of individual houses, making them invaluable to historians and urban planners. In creating his maps, Pervitić went into incredible detail, drawing markets, open-air cinemas, swimming pools, strawberry fields, sandy beaches, and other fascinating details.

Due to his ability to combine technical precision with artistic cartography, his maps stand out as both practical tools and a historical artifacts, according to contemporary cartographers. Pervitić's work is considered a key visual documentation of the urban transformation of the metropolis on the Bosphorus.

> **"In creating his maps, Pervitić went into incredible detail, drawing markets, open-air cinemas, swimming pools, strawberry fields, sandy beaches, and other fascinating details.**

His maps contain 243 sections created from 1922 to 1945, when Jakov Pervitić died suddenly. He was buried in the Feriköy Latin Katolik Mezarlığı Catholic cemetery, but since then his legacy was forgotten. The archives of the insurance companies for which Pervitić worked have not been preserved, and even researchers of Croatian cartographic history did not know about Pervitić until recently.

However, thanks to the exceptional legacy he left to Istanbul, Jakov Pervitić is well known in Turkey, especially among urban planners, who often use his surname as a synonym for old cadastral maps of the city. Even more interest has been stimulated by the recent discovery of Pervitić's maps of Izmir, which were unknown until recently, and which were discovered an entire century after their creation in 1923.

Konavoski vez

Napisala: **Antonia Rusković Radonić**

– spona današnjih djevojaka sa svojim pretkinjama

“Konavljani su uspjeli sačuvati svoj konavoski vez, originalno glavni vezeni dio ženske konavoske košulje. Svojom izrazitom geometrijskom ljepotom i finoćom izrade postao je popularan ručni rad i izvan granica Konavala.

Ne tako davno sve su djevojčice svijeta u rukama imale igle i iglice. Njima su baratale suvereno stvarajući odijela za sebe i svoje bližnje. Šivale su, plele, tkale, kukičale i vezle – ovisno o tome gdje su se rodile. Preko svojih ruka prebacivale su kilometre vunenih, lanenih, pamučnih, svilenih i tko zna kakvih drugih konaca. Znanje se prenosilo s generacije na generaciju i bilo je dio odgoja i pripreme djevojaka za samostalan život.

Tijekom 19. i 20. stoljeća industrijska revolucija polako je preuzimala proizvodnju tkanina i odijela, ali žene se nisu odmah odrekle svojih vještina. Svoja su znanja koristile za ukrašavanja odijela, izradu kućnih dekoracija ili ukrasnih predmeta. Tako su se početkom 20. stoljeća većina tradicijskih umijeća vezenja, pletenja i drugog ručnog rada našla kao inspiracija na građanskoj odjeći i kućnim predmetima. Istovremeno, razvoj i dostupnost tkanina i materijala u selima je potiskivala izradu nošnje i tradicijska ukrašavanja. Na tren su se zbog mode umijeća izrade preselila u gradove, a od tamo se opet vratila na selo u potpuno drugoj funkciji – onoj ukrasnoj. Međutim, u trenutku kad neko rukotvorstvo izađe

Danas se konavoski vez održava i uči u konavoskim školama, AR Atelieru na Grudi te u Zavičajnom muzeju Konavala.

iz obiteljske odgojne stvarnosti, ništa više mu ne garantira da će izdržati zub promjena koje donosi vrijeme.

U sveopćoj globalnoj promjeni načina života nisu sva rukotvorstva preživjela do danas. Nažalost, time se mogu pohvaliti samo rijetki. Njihova je opstojnost ovisila o raznim faktorima, a kontinuitet održanja nekog umijeća danas je moguć jedino ako postoji organizirana edukacija.

Konavljani su uspjeli sačuvati svoj konavoski vez, originalno glavni vezeni dio ženske konavoske košulje. Svojom izrazitom geometrijskom ljepotom i finoćom izrade postao je popularan ručni rad i izvan granica Konavala. Konavoski vez koristio se i za izradu predmeta koji su sedamdesetih i osamdesetih godina doživjeli svoju najveću potražnju kao originalni suvenir iz Dubrovnika i Konavala. Žene koje su tada izrađivale predmete s konavoskim vezom danas su naše najstarije sugrađanke i posljednja su generacija u kojoj je svaka žena znala vesti. Drugim riječima, nakon Domovinskog rata aktivnost konavoskoga veza bila je vezana uglavnom za starije žene, no u međuvremenu su se dogodile pozitivne promjene.

Danas se konavoski vez održava i uči u konavoskim školama, AR Atelieru na Grudi te u Zavičajnom muzeju Konavala. Presudna prekretnica dogodila se 2015. godine, kad je konavoski vez postao zaštićeno kulturno dobro Republike Hrvatske pri Ministarstvu kulture RH. Zaštita je proizišla iz radionice konavoskoga veza koja se od 2008. godine održavala u AR Atelieru na Grudi. Polaznice ove radionice okupile su se kako bi se prevezli i prikupili svi uzorci koji su se koristili u konavoskom vezu te kako bi se napravio katalog. Sama zaštita doprinijela je popularizaciji umijeća i uslijedili su organizirani programi za osposobljavanje voditelja radionica. I Osnovna škola Cavtat i Osnovna škola Gruda aktivnost konavoskoga veza uvrstile su u svoje školske ponude učenicima i od tada podučavaju najmlađe ovome umijeću.

Istovremeno, u AR Atelieru okupljaju se vješte i iskusnije vezilje koje stvaraju novu vrijednost konavoskoga veza na velikim kompozicijama. Naime, redizajniranjem originalnih uzoraka s poprsnica i orukavlja vezu velike komade u kojima se vidi sva raskoš i ljepota ovog tradicijskog umijeća. Objavama na društvenim mrežama, putem izložbi i organiziranih događanja, gdje se okupljaju ljubitelji rukotvorstva, ovi radovi inspiriraju mnoge druge da se okušaju u ovom tradicijskom umijeću.

Tako danas svugdje po Konavlima rade iglice i prolaze kroz platno tvoreći radost. Naime, oni koji vezu, vezu samo zato što vole i stvaraju radost za sebe i sve koji uživaju u konavoskom vezu. I ne samo to, održavaju onu tanku vezu sa znanjem i mudrosti žena koje su živjele na ovom području davno prije nas.

By: Antonia Rusković Radonić

Konavle Embroidery

– A Link Between Today's Women and Their Ancestors

“The people of Konavle managed to preserve their Konavle embroidery, originally the main embroidered part of the Konavle women’s blouse. With its striking geometric beauty and fine craftsmanship, it became a popular handicraft even beyond the borders of Konavle.

Not so long ago, all the girls in the world held needles and pins in their hands. They handled them with confidence, creating clothing for themselves and their loved ones. They sewed, knitted, wove, crocheted, and embroidered – depending on where they were born. Kilometers of wool, linen, cotton, silk, and who knows what other kinds of threads passed through their hands. Knowledge was passed down from generation to generation as part of the upbringing and preparation of girls for independent life.

During the 19th and 20th centuries, the Industrial Revolution automated the production of fabrics and clothing, but women did not immediately abandon their skills. They used their knowledge for decorating clothing, making home decorations, or ornamental objects. Thus, at the beginning of the 20th century, most traditional skills of embroidery, knitting, and other handicrafts inspired urban clothing and household items. At the same time, the development and availability of fabrics and materials in villages pushed aside the making of folk costumes and traditional decorations. Suddenly, due to fashion, these craft skills moved to the cities, only to return to the villages with a completely different function – that of decoration. However, when a handicraft leaves the reality of family upbringing, nothing guarantees that it will withstand the wear and tear and change brought by time.

By: **Antonia Rusković Radonić**

In the overall global shift in lifestyle, not all handicrafts have survived. Unfortunately, only a few can boast of this. Their survival depended on various factors, and today, preserving a skill is only possible if there is organized education.

“Today, Konavle embroidery is taught in Konavle schools, at the AR Atelier in Gruda, and at the Konavle County Museum.

The people of Konavle managed to preserve their Konavle embroidery, originally the main embroidered part of the Konavle women's blouse. With its striking geometric beauty and fine craftsmanship, it became a popular handicraft even beyond the borders of Konavle. Konavle embroidery was also used to decorate items that, in the 1970s and 1980s, were in great demand as original souvenirs from Dubrovnik and Konavle. The women who made items with Konavle embroidery at that time are today our eldest fellow citizens and the last generation in which every woman knew how to embroider. In other words, after the Homeland War of the 1990s, Konavle embroidery was mostly created by older women, but in the meantime, positive changes have occurred.

Today, Konavle embroidery is taught in Konavle schools, at the AR Atelier in Gruda, and at the Konavle County Museum. A crucial turning point occurred in 2015 when Konavle embroidery was declared a protected cultural heritage of the Republic of Croatia by the Ministry of Culture of the Republic of Croatia. This protection arose from the Konavle embroidery workshop that had been held at the AR Atelier in Gruda since 2008. The participants of this workshop gathered to re-embroider and collect all the patterns used in Konavle embroidery and to create a catalog. The very act of protection contributed to the popularization of the skill, leading to organized programs for training workshop leaders. Both Cavtat Elementary School and Gruda Elementary School included Konavle embroidery in their school programs for students, and since then, they have been teaching the youngest generations this skill.

At the same time, skilled and experienced embroiderers gather at the AR Atelier to use Konavle embroidery in large compositions. By redesigning the original patterns from the bodices and cuffs, they embroider large pieces that showcase the full splendor and beauty of this traditional skill. Through posts on social media, exhibitions, and organized events where handicraft enthusiasts gather, these works inspire many others to try their hand at this traditional craft.

Thus, all across Konavle today, needles are at work, passing through fabric, creating joy. Those who embroider do so simply because they love it, creating joy for themselves and for all who appreciate Konavle embroidery. More importantly, they also maintain that delicate link to the knowledge and wisdom of the women who lived in this area long before us.

Konavoski spomenici prvom hrvatskom kralju Tomislavu

“Spomen-ploče, koje svjedoče kako su Konavljani kroz povijest na poseban način čuvali hrvatski identitet, podignute su u selima Gornje i Donje bande, i to u Vitaljini, Pridvorju, Dubravci, Grudi, Moluntu, Pločicama, Mikulićima, Čilipima te u Cavtatu.

Krunidba kralja Tomislava, Josip Horvat Međimurec / *King Tomislav* by Josip Horvat Međimurec

U Konavlima se na nekoliko mjesta mogu vidjeti spomen-ploče posvećene prvom hrvatskom kralju Tomislavu, čime se svjedoči o privrženosti ovoga kraja hrvatskom identitetu kroz povijest.

Iako je knez Branimir (*dux Croatorum,* 879.) ostvario potpuno samostalnu Hrvatsku, a njegov nasljednik knez Muncimir (*dux*, zatim *princeps*, 895.) dodatno je osnažio, prvi vladar kojeg pisani izvori nazivaju kraljem Hrvata bio je Tomislav. Papa Ivan X. u pismu iz 925. godine Tomislava naziva „dragim sinom, kraljem Hrvata“.

Premda je naslijedio uređenu kneževinu, Tomislav je izrastao u moćnog vladara tijekom burnog srednjovjekovnog razdoblja obilježenog opetovanim vojnim sukobima protiv Arpada (Mađarske) i cara Simeona (Bugarske). U kronici bizantskoga cara Konstantina VII. Porfirogeneta (913. – 959.) stoji kako “krštena Hrvatska postavlja do 60 000 konjanika, do 100 000 pješaka i do 180 ratnih brodova”. Nakon vojnih pobjeda, Tomislav je ujedinio Panoniju i Dalmaciju te uspostavio samostalnu Hrvatsku Kraljevinu, koja se prostirala od rijeke Drave na sjeveru do Jadranskog mora na jugu, s tri vazalne zemlje: Zahumljem, Dukljom i Travunijom.

Po predaji, Tomislav je okrunjen u veličanstvenoj ceremoniji na Duvanjskom polju, danas Tomislavgradu u Bosni i Hercegovini. Stolovao je na Klisu, Kninu, Ninu i Bijaćima pokraj Trogira. Smatran je najkulturnijim slavenskim kraljem, služio se materinjim hrvatskim (čakavskim narječjem), bizantskim grčkim i crkvenim latinskim. Budući da su se pri njegovu dvoru nalazili diplomati i savjetnici iz maurske embahade, vjerojatno je razumio i ponešto arapskoga. Naslijedio ga je njegov mlađi brat Trpimir II. Tomislav je danas u narodu najpopularniji hrvatski kralj, a Red kralja Tomislava najviše je državno odlikovanje Republike Hrvatske.

Nakon Prvog svjetskog rata i raspada Austro-Ugarske, Trojedna Kraljevina Hrvatska, Slavonija i Dalmacija postala je dio Kraljevine Srba, Hrvata i Slovenaca. Ipak, težnja Hrvata za vlastitom državom ostala je neugasiva sve do konačnog osamostaljenja Republike Hrvatske. Povjesničar Vjekoslav

Napisao: **Vinko Rožić**

Spomen-ploča u Cavtatu / *Commemorative Plaque,* Cavtat

Klaić u djelu iz 1923. godine slikovito opisuje taj žar kazavši kako „sporazum iz 1918. nije odobren od tadašnjeg zakonitog zastupstva hrvatskog naroda... i diametralno se protivi temeljnoj ideji tisućgodišnjeg razvitka samosvojne države Hrvatske."

Dakle, očuvanje identiteta i samosvojnosti bilo je u srcu proslave tisućite obljetnice krunidbe kralja Tomislava i Hrvatskog Kraljevstva 1925. godine. Zanimljivo, Družba "Braća Hrvatskog Zmaja" već je dvadeset godina prije te obljetnice započela pripreme za njezino obilježavanje. Brojne proslave, parade i manifestacije održavale su se diljem hrvatskih zemalja i u prekomorskim mjestima gdje su Hrvati živjeli. Godine 1925., ali i u godinama koje su uslijedile, organizirane su izložbe, koncerti i glazbeno-scenske izvedbe, objavljivane su knjige, izrađivane medalje, postavljani su spomenici te spomen-ploče na zgradama i crkvenim zvonicima.

U dubrovačkom kraju postavljeno je tridesetak spomen-ploča. Naravno, za nas posebno važno mjesto zauzimaju Konavle, gdje je tijekom tri godine postavljeno njih devet. Spomen-ploče, koje svjedoče kako su Konavljani kroz povijest na poseban način čuvali hrvatski identitet, podignute su u selima Gornje i Donje bande, i to u Vitaljini, Pridvorju, Dubravci, Grudi, Moluntu, Pločicama, Mikulićima, Čilipima te u Cavtatu.

Prva ploča u Vitaljini postavljena je uz crkveno pa narodno veselje, prvo u lipnju, a zatim u studenome 1925. godine. Tri godine nakon toga, ukrašena hrvatskim zastavama, povorka Cavtaćana i njihovih gostiju zaputila se cavtatskom rivom. Govori velikodostojnika i zvuci limene glazbe cavtatskoga i dubrovačkoga orkestra odjekivali su cavtatskom valom. Tako je 6. lipnja 1928. deveta ploča svečano postavljena na glavnom cavtatskom trgu, današnjem Trgu dr. Franja Tuđmana.

Prošle godine Hrvatski državni sabor prihvatio je prijedlog Družbe "Braća Hrvatskoga Zmaja" i Matice hrvatske, proglašavajući 2025. godinu *Godinom obilježavanja 1100. obljetnice Hrvatskog Kraljevstva*. Ova obljetnica nije jedino podsjetnik na prošlost, nego i potvrda trajne povezanosti hrvatskoga naroda s idejom slobode, samostalnosti i identiteta.

Kralj Tomislav, Ivo Kerdić, bronca, 1925. Spomen-medalja predstavljena na III. Hrvatskom svesokolskom sletu 1925. / *King Tomislav* by Ivo Kerdić, bronze, 1925. A commemorative medal presented at the Third Croatian All-Falcon Gathering in 1925.

"Prošle godine Hrvatski državni sabor prihvatio je prijedlog Družbe "Braća Hrvatskoga Zmaja" i Matice hrvatske, proglašavajući 2025. godinu *Godinom obilježavanja 1100. obljetnice Hrvatskog Kraljevstva.*

Kralj Tomislav, bronca, Robert Frageš Mihanović
King Tomislav by Robert Frageš Mihanović, bronze

Krunidba kralja Tomislava, Oton Iveković / *Coronation of King Tomislav* by Oton Iveković

Konavle Monuments to King Tomislav, the First Croatian Ruler

“Commemorative plaques, which bear witness to how the people of Konavle have preserved the Croatian identity in a unique way throughout history, were placed in the villages of Gornja and Donja Banda, specifically in Vitaljina, Pridvorje, Dubravka, Gruda, Molunat, Pločice, Mikulići, Čilipi, and in Cavtat.

In Konavle, several commemorative plaques dedicated to King Tomislav, the first Croatian king, can be found, bearing witness to this region's long-standing devotion to the Croatian national identity throughout history.

Although Duke Branimir (*dux Croatorum*, 879 A.D.) achieved full Croatian independence, and his successor Duke Muncimir (*dux*, later *princeps*, 895 A.D.) further strengthened it, the first ruler explicitly referred to as the King of the

Croats in written sources was Tomislav. In a letter from the year 925 A.D., Pope John X addressed Tomislav as "our beloved son, the King of the Croats".

Though he inherited a well-established principality, Tomislav grew into a powerful ruler during a turbulent medieval period marked by frequent military conflicts with the Árpáds (Hungary) and Emperor Simeon (Bulgaria). In the chronicle of Byzantine Emperor Constantine VII Porphyrogenitus (913–959), it is recorded that "Christian Croatia fields up to 60,000 cavalry, up to 100,000 infantry, and up to 180 warships". After his military victories, Tomislav unified Pannonia and Dalmatia, establishing the independent Croatian Kingdom, which stretched from the Drava River in the north to the Adriatic Sea in the south, with three vassal states: Zachlumia, Dioclea, and Travunia.

According to tradition, Tomislav was crowned in a grand ceremony on Duvno Field, today known as Tomislavgrad, in Bosnia and Herzegovina. He ruled from Klis, Knin, Nin, and Bijaći near Trogir. Regarded as the most cultured Slavic king, he spoke his native Croatian (Čakavian dialect), Byzantine Greek, and Church Latin. Since his court hosted diplomats and advisors from the Moorish embassies, it is believed that he may have understood some Arabic as well. He was succeeded by his younger brother, Trpimir II. Today, King Tomislav remains the most popular Croatian king, and the Order of King Tomislav is the highest state decoration of the Republic of Croatia.

After World War I and the dissolution of Austria-Hungary, the Triune Kingdom of Croatia, Slavonia, and Dalmatia became part of the Kingdom of Serbs, Croats, and Slovenes. However, the Croatian people's aspiration for their own state remained strong until the eventual independence of the Republic of Croatia. In a work from 1923, historian Vjekoslav Klaić vividly described this enduring national sentiment, stating that "the 1918 agreement was never approved by the legitimate Croatian representation at the time... and stands in direct opposition to the fundamental idea of the 1000-year development of the independent Croatian state".

"Last year, the Croatian Parliament accepted a proposal from the Brotherhood of the Croatian Dragon and Matica hrvatska, declaring 2025 as the "Year of the 1100th Anniversary of the Croatian Kingdom".

Thus, the preservation of Croatian identity and sovereignty was at the heart of the 1925 millennium celebration of King Tomislav's coronation and the Croatian Kingdom. Interestingly, the Brotherhood of the Croatian Dragon (*Braća Hrvatskoga Zmaja*) began preparing for this commemoration 20 years prior. Numerous celebrations, parades, and events were held throughout Croatian lands and in overseas communities where Croats lived. In 1925, and in the years that followed, exhibitions, concerts, and musical-theatrical performances were organized, books were published, medals were crafted, and monuments and commemorative plaques were placed on buildings and church bell towers.

In the Dubrovnik region, about 30 commemorative plaques were installed. However, Konavle holds a particularly significant place, as nine plaques were erected there over a span of three years. These plaques, which bear witness to how the people of Konavle have preserved the Croatian identity in a unique way throughout history, were placed in the villages of Gornja and Donja Banda, specifically in Vitaljina, Pridvorje, Dubravka, Gruda, Molunat, Pločice, Mikulići, Čilipi, and in Cavtat.

Rukopisna spomen knjiga, 1925. Umjetnički okov - Ivo Kerdić, ukrasno pismo – Olga Höcker, uvez - Anka Martinić. Knjiga sadrži tekst „Tomislav prvi kralj Hrvata" povjesničara Vjekoslava Klaića. Čuva se u Hrvatskom povijesnom muzeju u Zagrebu.

Manuscript Commemorative Book, 1925. Artistic binding by Ivo Kerdić, decorative script by Olga Höcker, binding by Anka Martinić. The book contains the text "*Tomislav, the First King of the Croats*" by historian Vjekoslav Klaić. Preserved in the Croatian History Museum in Zagreb.

The first plaque in Vitaljina was unveiled with church and public festivities, first in June, and then again in November 1925. Three years later, in Cavtat, a procession adorned with Croatian flags made its way along the waterfront, accompanied by dignitary speeches and the music of the Cavtat and Dubrovnik brass bands, whose sounds echoed across the bay. On June 6, 1928, the ninth plaque was ceremoniously placed on the main Cavtat square, today Dr. Franjo Tuđman Square.

Last year, the Croatian Parliament accepted a proposal from the Brotherhood of the Croatian Dragon and Matica hrvatska (one of Croatia's oldest and most important cultural, literary, and scholarly institutions), declaring 2025 as the "Year of the 1100th Anniversary of the Croatian Kingdom". This anniversary is not just a remembrance of the past, but also a reaffirmation of the enduring connection between the Croatian people and the ideals of freedom, sovereignty, and national identity.

Napisala: **Antonia Rusković Radonić**

Konavoske čempresate

Prema grčkoj mitologiji, Kiparis, lijepi mladić s otoka Keosa, nehotice je ispalio strijelu i pri tome je usmrtio svoga prijatelja, pitomog jelena za kojim je toliko žalovao da ga je Apolon pretvorio u tugujuće drvo. Čempres.

Čempresi, vitka stabla latinskog naziva *Cupressus sempervirens*, rastu po cijelom području Mediterana. Srećemo ih u krajobrazu samostalno ili u manjim skupinama, najčešće uz groblja. Ovisno o staništu, mogu biti piramidalnog ili valjkastog izgleda, mogu biti kraći ili duži. Kad pronađete najvitkije čempresе koji rastu u velikim skupinama, znate da se nalazite u – Konavlima! Prepoznatljivi u svojoj zadivljujućoj ljepoti, postali su osnovni krajobrazni element ovoga kraja.

Rastu čempresi i pojedinačno i u manjim skupinama, pomiješani s ostalom vegetacijom, ali najčešće ih u Konavlima susrećemo kao *čempresate*, šumarke koji se sastoje od samih čempresa. Oni su jedinstveno stanište i dom mnogim konavoskim endemskim vrstama.

Stablo mediteranskog čempresa je stablo groblja. Možda zato što simbolizira Hada, grčkog boga podzemlja, a možda i zato što je Apolon pretvorio nesretnog mladića Kiparisa u čempres da zauvijek tuguje. Prema grčkoj mitologiji, Kiparis, lijepi mladić s otoka Keosa, nehotice je ispalio strijelu i pri tome je usmrtio svoga prijatelja, pitomog jelena za kojim je toliko žalovao da ga je Apolon pretvorio u tugujuće drvo. Čempres.

I lomače za spaljivanje pokojnika najčešće su rađene od čempresova drva. Sarkofazi i lijesovi isto tako, jer se, kažu,

čempresovo drvo lako obrađuje, a dugo traje. Ali ne samo zato.

To vitko, vazdazeleno biće na grobljima kao da održava tanku ljubavnu nit između neba i zemlje, nit koju živi održavaju s pokojnima. A ta veza puna tuge čempresu pripisuje svojstvo s kojim možda i nije rođeno. Jer, čempres je zapravo sretno stablo. Korijeni su mu prepleteni duboko, kroz ostatke srednjovjekovlja, antike, prapovijesti, sežu sve do tvrda stanca. U Konavlima, gdje je bremenita povijest i duga prapovijest ostala zatočena ispod zemlje, među korijenima su ostatci nekadašnjeg sjaja ovoga područja. Stablo pak stremi visinama, nebu, u budućnost.

“Čempresata diše svom snagom i kad se nađete među njenim stablima, dišete u njenim plućima. To je opojna kupka u kojoj pjesnici i ptice imaju puno posla.

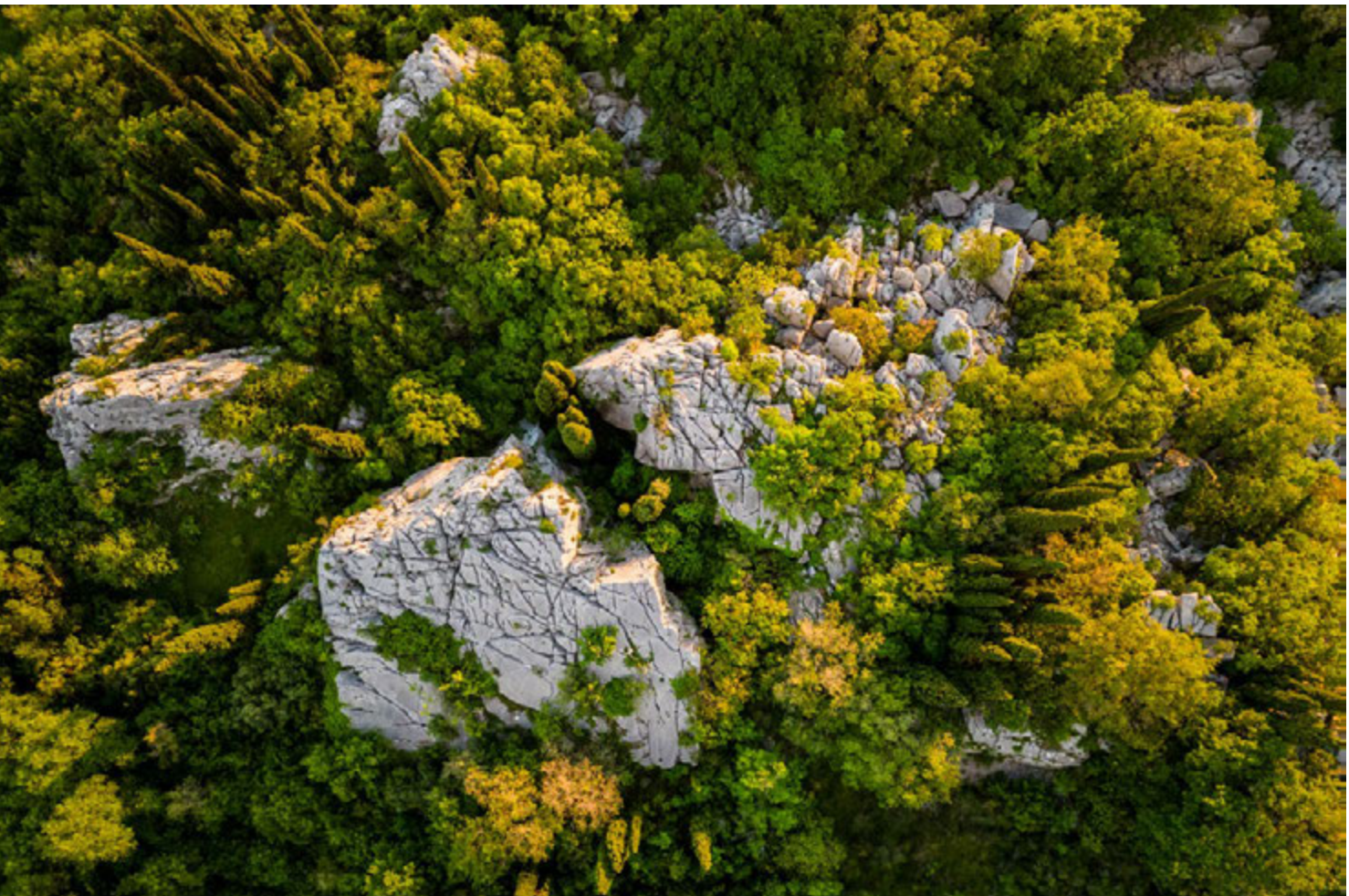
U Konavlima su čempresi posvuda. Prelijevaju se po padinama Bjelotine pazeći da se brdo ne strmoglavi na sela. Ogromni čempresi oko tvrđave Sokol tvore brojna predziđa utvrde. Oni koji se nježno spuštaju s Ilijina vrha, sa Sniježnice u Konavosko polje, divna su stepenasta scenografija po kojoj se jutarnja magla može spustiti i popeti svako jutro. U Gornjoj bandi stvaraju jedinstvene krajobraze arkadije i šaraju dubrave s čijih vrhova sokolići vježbaju i polijeću u život. Iznad konavoskih stijena čempresi se uzdižu kao svjetionici koje mjesečina obasjava da bi oni s mora znali kuda trebaju broditi. Čempresi vole Konavle, baš onoliko koliko i Konavle vole njih.

Konavljani su u čempresu uvijek imali partnera u kojega su se mogli pouzdati, on je za njih bio garancija stabilnosti njihovih građevina, njenih podova i krovova. Na tijelo čempresa konavoski graditelji polažu sve svoje nade za dugovječne kuće i ognjišta. Svaka kupjerta konavoske kuće, kućarice ili pojate bila je sazdana od drvenih čempresovih greda. A u mnogima i podovi i prozori. Pozna se to i po tipičnom mirisu koji u kuću useli s gredama, kad se čempresova eterična snaga uhvati u mikrobiom kuće i kad oni postanu neodvojivi.

Miris u čempresati je još opojniji. Čempresata diše svom snagom i kad se nađete među njenim stablima, dišete u njenim plućima. To je opojna kupka u kojoj pjesnici i ptice imaju puno posla. U tom eteričnom mirisu je i ključ mnogih tegoba. Eterična ulja su hlapljive tvari, esencija ili duša biljke. Čempresova esencija je jako ljekovita, čempres je velikodušan.

Eterično ulje čempresa koristi se protiv infekcija, njime se detoksificira, osnažuje dišni sustav, pomaže otkloniti nervozu i tjeskobu. Povrh svega, u aromaterapiji se službeno koristi kod ublažavanja stanja tugovanja i gubitka. Zato su konavoske kuće pune čempresove duše – sretne kuće.

Kad ugledate konavosku čempresatu, znajte da ona lebdi između svjetova živih i neživih, prošlih i budućih, u svojim kapilarama iz tuge proizvodi sreću, a iz svoje velikodušnosti zdravlje.



By: Antonia Rusković Radonić

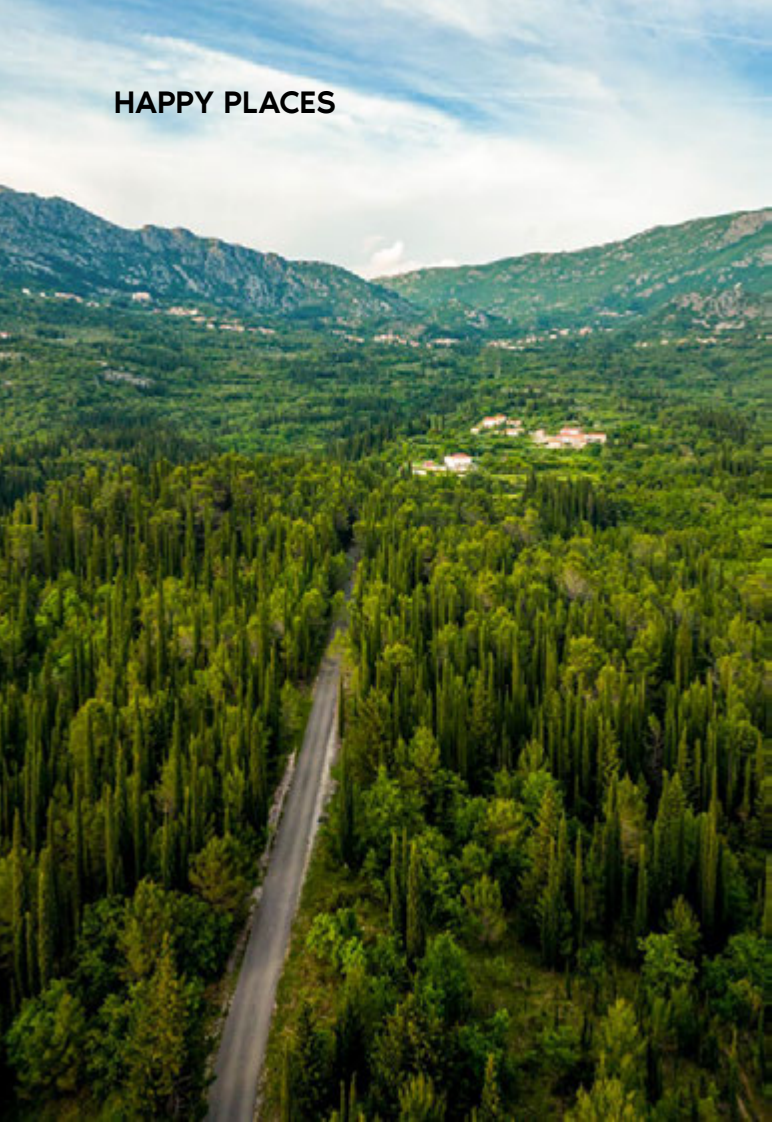
Konavle Cyprus Groves

According to Greek mythology, Cypress, a handsome young man from the island of Ceos, accidentally shot an arrow and killed his friend, a tame deer, for whom he mourned so much that Apollo turned him into a mourning tree – a cypress.

Cypresses, the slender trees known by their Latin name *Cupressus sempervirens*, grow throughout the Mediterranean. We find them in the landscape either standing alone or in small clusters, most often near cemeteries. Depending on their habitat, they can take on a pyramidal or columnar shape, and they may grow shorter or taller. When you come across the slimmest cypresses growing in large groups, you know you've arrived in Konavle. Recognizable by their breathtaking beauty, they have become a defining feature of this region's landscape.

Cypresses grow both individually and in smaller groups, mixed with other vegetation, but most often in Konavle we encounter them as cypress groves, called *čempresate*, groves consisting of cypresses alone. They are a unique habitat and home to many Konavle endemic species.

The Mediterranean cypress tree is a cemetery tree. Perhaps because it symbolizes Hades, the Greek god of the underworld, or perhaps because Apollo turned the unfortunate young man Cyparissus into a cypress tree so that he would



mourn forever. According to Greek mythology, Cypress, a handsome young man from the island of Ceos, accidentally shot an arrow and killed his friend, a tame deer, for whom he mourned so much that Apollo turned him into a mourning tree – a cypress. Funeral pyres for cremating the deceased were also most often made of cypress wood. Sarcophagi and coffins as well, because, they say, cypress wood is easy to work with and lasts a long time. But not just for that reason.

This slender, evergreen creature in cemeteries seems to maintain a thin thread of love between heaven and earth, a thread that the living maintain with the departed. And this connection full of sadness attributes to the cypress a quality with which it may not have been born. Because the cypress is actually a happy tree. Its roots intertwine deep beneath the ground, weaving through the remnants of the medieval era, antiquity, and prehistory, reaching all the way to solid bedrock. In Konavle, where a rich history and a long prehistory remain trapped beneath the earth, among its roots lie the remnants of this region's former glory. Yet the tree itself stretches skyward, toward the heavens, toward the future.

In Konavle, cypresses are everywhere. They spill across the slopes of Bjelotina, making sure the mountain doesn't come crashing down onto the villages. The massive cypresses surrounding Sokol Fortress form natural ramparts, adding to defense of the stronghold. Those that gently descend from Ilija's Peak, from Sniježnica Mountain to the Konavle Valley, create a stunning, tiered backdrop where the morning mist can rise and fall with each new day. In Gornja Banda, they shape landscapes of a true Arcadia, weaving through the tree groves where young falcons practice their flight before soaring into life. Above the Konavle cliffs, cypresses rise like lighthouses, illuminated by moonlight, guiding those at sea toward safe passage. It seems that cypresses love Konavle, just as much as Konavle loves them.

“The cypress grove breathes with all its might and when you find yourself among its trees, you breathe into its lungs. It is an intoxicating bath in which poets and birds have plenty of work to do.

The people of Konavle have always had a partner they could rely on in the cypress. It was their guarantee of stability for their buildings, their floors, and their roofs. Konavle builders place all their hopes in the body of the cypress for long-lasting houses and hearths. Every *kupjerta* (roof structure) of a Konavle house, *kućarica* (traditional stone house), or *pojata* (outbuilding) was built from wooden cypress beams. In many structures, the floors and windows were made from cypress as well. This can also be recognized by the typical scent that moves into the house with the beams, when the cypress's essential strength takes hold in the home's microbiome, and the two become inseparable.

The smell in the cypress grove is even more intoxicating. The cypress grove breathes with all its might and when you find yourself among its trees, you breathe into its lungs. It is an intoxicating bath in which poets and birds have plenty of work to do. In that ethereal scent lies the cure to many ailments. Essential oils are volatile substances, the essence, or the soul, of a plant. The essence of the cypress is deeply healing; the cypress is generous.

Cypress essential oil is used to fight infections, aid in detoxification, strengthen the respiratory system, and help relieve nervousness and anxiety. Above all, in aromatherapy, it is officially used to ease grief and loss. That is why Konavle homes are filled with the soul of the cypress – they are happy homes.

When you see the cypress groves of Konavle, know that they hover between the worlds of the living and the dead, the past and the future. In their veins, they turn sorrow into joy, and from their generosity, they bring health.

By: **Antonia Rusković Radonić**

JEDINSTVENA ZABAVA POD MASKAMA

Cavtatski dominali

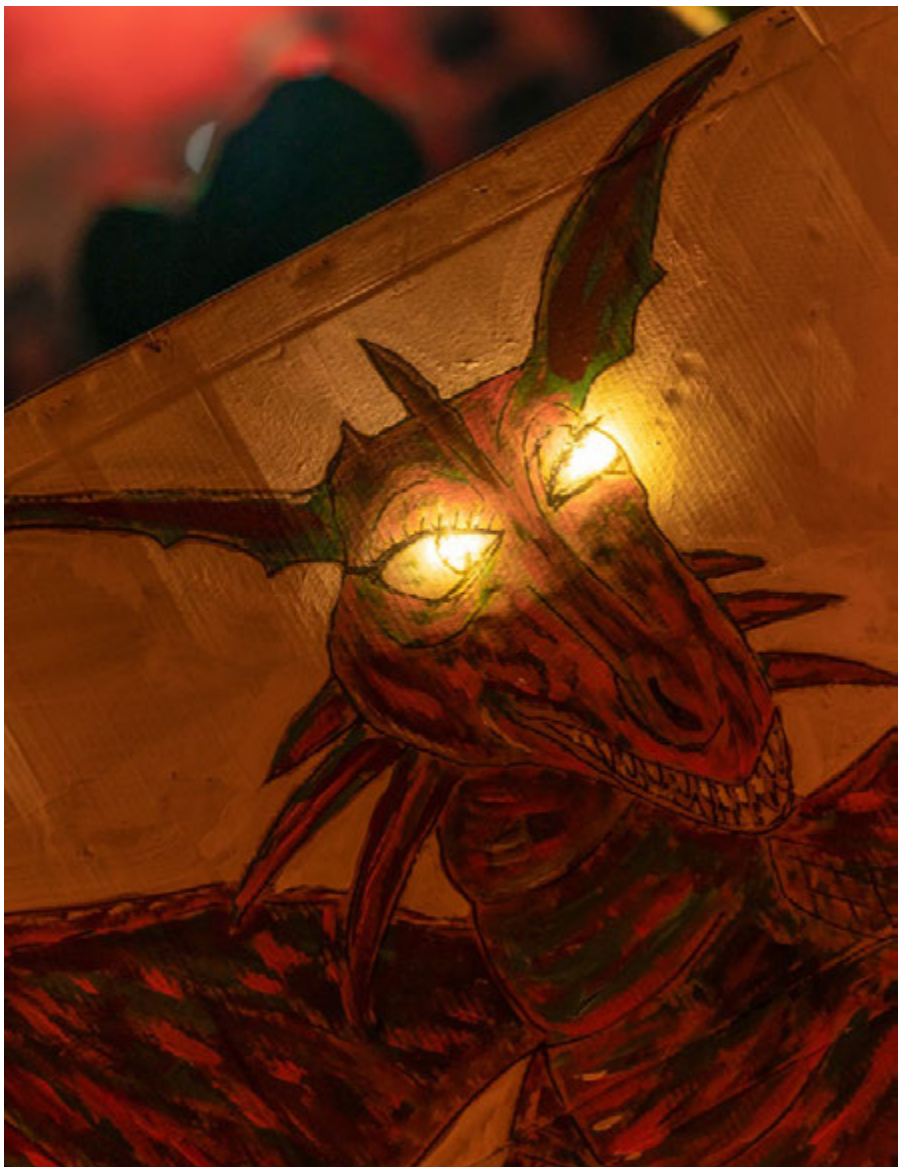
Napisao: **Ivica Puljić**

„Kostim koji ne otkriva identitet dozvoljava da se pod tom maskom ljudi najviše opuste, pa su se nerijetko najveći škerci činili upravo u dominalima. Zadirkivalo se svakoga, nitko nije ostajao pošteđen, no unatoč tome dominali bi uvijek bili rado primani u sve domove Cavtaćana koji su ih često i častili.

Maškarata od ferala, maškarata od Šipuna ili pak jednostavno dominali – sve su to nazivi za jedinstvenu cavtajsku maškaranu zabavu koja ima svoju posebnu priču. Ta nas priča, prema kazivanju etnologa Ivice Kipre, vraća u tridesete godine prošloga stoljeća kada je krenula tradicija maškaravanja u dominale, no šezdesete, sedamdesete i osamdesete godine ispisuju posebno razdoblje te zabave pod maskama.

Vrijeme se dobro znalo, kad padne mrak oko 18 sati, uvijek četvrtkom i to se, kažu stariji, gledalo da se poklopi s Pretilim četvrtkom, dakle, uoči samog početka korizmenog vremena. Mjesto održavanja zabave već samo po sebi postaje zaplet ove jednostavne karnevalske priče. Kretalo se ispred Doma kulture u Cavtatu, a onda preko rive uz Mali sastav Limene glazbe Cavtat u kojem je sviralo 12 glazbenika obučenih u narančasto-crne kombinezone, s cilindrima na glavama. Putem se znalo ulaziti po kućama i iz njih „izvlačiti“ nove sudionike povorke, pa se preko Prijekoga dolazilo do same špilje Šipun, gdje bi se skupio veliki broj dominala s feralićima u ruci. Ferali su bili obavezan dodatak maski, a svi bi shvatili i zašto kad bi se počeli spuštati uskom uličicom prema špilji Šipun.

Mističnost ovoj zabavi pod nesvakidašnjim maskama dao bi ulazak u špilju koja se nalazi u samom mjestu, u srcu poluotoka Rat. Uskim ulazom silazi se u samu špilju, a u središnjoj dvorani špilje, u kojoj je prema legendi živio zmaj Boas, počinje ples koji se isprepletao s poštovanjem prema zmaju od kojeg su strepili preci rasplesanih Cavtajki i Cavtaćana. Kako ne misliti stalno na strašnog zmaja kad čak i detalj na kapuljači dominala kao karnevalskog kostima mnoge podsjeća na zmajevu krijestu ili krunu? Unatoč svemu, u Šipunu se lijepo uživalo u spravljenim tradicionalnim šporkim makarulima i čaši crnoga vina. Cijeli karnevalski ritual u špilji kao da je na trenutke



oživio vrijeme kada je u Šipunu živio strašni zmaj kojega je ubio sveti Ilar i spalio na mjestu današnje crkve podignute u njegovu čast u Mlinima u Župi dubrovačkoj. Na zidu crkve u Mlinima i danas stoji slika koja prikazuje svetoga Ilara u borbi protiv opakog cavtajskog zmaja, a za lijepoga vremena još se u cavtajsko-župskoj vali vidi trag kojim je Ilar odvukao opasnoga zmaja. Legenda je to koju prvi, još u 4. stoljeću, spominje sveti Jeronim Stridonski.

Pokladni kostim koji su Cavtajke i Cavtaćani oblačili tijekom ove zabave postoji i u Dubrovniku, ali na dubrovačkim dominalima kapuljača je šira. Na zabavi u grčkom Pathriasu na zabavi Bourboulia, doznajemo, žene su odjevene u dominale, a muškarci u odijela. I Cavtajke su navodno upravo ovim kostimom, koji prekriva cijelo tijelo i lice, dobile priliku biti sudionicama zabava pod maskama. Pretpostavlja se da kostim i u Grčku i u Cavtat stiže iz Francuske i Italije te da nastaje po uzoru na odore kapucina. Dominali omogućavaju potpuno skrivanje identiteta i stoga su stariji uvijek imali isključivo crne dominale. Tek se prema šarenim trakama na kapuljači mogao otkriti identitet dominala, no i tome su pojedinci stali u kraj pričvrstivši drugu traku na domino u par navrata tijekom zabave, čime bi zavarali ostale. Samo se u Cavtatu kroz kostim dominala može iščitati poveznica dobra i zla. S jedne strane dominali utjelovljuju dobrog pustinjaka, monaha, a s druge strane elemente zmaja i njegovih ljuski na kapuljačama cavtajskih dominala.

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> **Dominali omogućavaju potpuno skrivanje identiteta i stoga su stariji uvijek imali isključivo crne dominale. Tek se prema šarenim trakama na kapuljači mogao otkriti identitet dominala**

ve Cavtaćana koji su ih često i častili.

Cavtajkama i Cavtaćanima dominal ili domino obavezan je kostim među njihovim karnevalskim kostimima, a nerijetko mnogi uz dominale čuvaju i brojne ručno šivane jedinstvene kostime jer je Cavtat u svim svojim karnevalskim zabavama akcent stavljao upravo na kvalitetu kostima i njihovu originalnost. Dominale čuvaju i nove generacije, a u rodnoj kući Vlaha Bukovca u vrijeme prije karnevala okupljaju se Cavtajke i uče šivati dominale pod budnim okom vještih krojačica i šnajderica. Pod njihovim spretnim prstima nastaju novi dominali, a budućnost ove tradicijske i jedinstvene maske Cavtata svakako leži i u rukama etnologa Ivice Kipre koji je inicirao ideju da se ova pučka tradicija kao nematerijalno kulturno dobro prijavi za zaštitu UNESCO-a. To bi bila još jedna kruna na priču o dominalima, Cavtatu i strašnom zmaju.

By: **Ivica Puljić**

Cavtat's Dominali

“A costume that conceals identity allows people to relax the most under the mask, so the biggest pranks were often done precisely under the cover of dominali costumes. Everyone was teased, no one was spared, yet despite this, dominali were always warmly welcomed into the homes of the people of Cavtat, who often treated them to food and drinks.

The Masquerade of Lanterns, the Masquerade of Šipun, or simply *dominali*– these are all names for the unique Cavtat masquerade celebration, each with its own special story. According to ethnologist Ivica Kipre, that story takes us back to the 1930s, when the tradition of masquerading in traditional masks or costumes called *dominali* began. However, the 1960s, 1970s, and 1980s mark a particularly significant period in the history of this masked festivity.

The timing was well known – after nightfall, around 6 PM, always on a Thursday. As the elders say, it was planned to coincide with Fat Thursday, therefore, on the eve of the Lenten season. The location of the celebration itself is part of the intrigue in this simple carnival story. It all started in front of the House of Culture in Cavtat, then moved along the waterfront, accompanied by the “Small Group” of the Cavtat Brass Band, consisting of 12 musicians dressed in orange-and-black jumpsuits, with top hats on their heads. Along the way, they would enter houses and “pull out” new participants for the procession, eventually making their way through Prijeko Street to the Šipun Cave, where a large

gathering of *dominali* would assemble, each holding a small lantern. The lanterns were an essential part of the costume, and everyone quickly understood why once they began descending the narrow alleyway leading to Šipun Cave.

The mystique of this celebration, with its unusual masks, was heightened by the entrance into a cave located in the town, in the very heart of the peninsula called *Rat*. Through a narrow opening, they would descend into the cave itself, and in its central chamber, where, according to legend, the dragon Boas once lived, the dance would begin, interwoven with reverence for the dragon that the ancestors of the dancing people of Cavtat once feared. How could one not constantly think of the terrifying dragon when even the detail on the hood of the *dominali* carnival costume reminds many of a dragon's crest or crown? Despite everything, people enjoyed the traditional *šporki makaruli* (local style braised beef with pasta) and a glass of red wine in the Šipun Cave. The entire carnival ritual in the cave seemed, for a moment, to bring back the time when the fearsome dragon lived in Šipun before being slain by Saint Hilarion, who burned it on the very spot where today the church built in his honor stands in the nearby town of Mlini. On the wall of the church in Mlini, there is still a painting depicting Saint Hilarion in battle against the fearsome Cavtat dragon, and on clear days, one can still see the mark left behind in the Cavtat-Župa Bay as Hilarion dragged the dangerous dragon away. This legend was first mentioned in the 4th century by Saint Jerome of Stridon.

The carnival costume worn by the people of Cavtat during this celebration also exists in Dubrovnik, but for Dubrovnik's *dominali*, the hood is wider. At the Bourboulia celebration in Patras, Greece, we learn that women wear *dominali*, while men wear suits. It is said that this very costume gave women in Cavtat the opportunity to participate in masked celebrations, as it covers the entire body and face. It is believed that the costume arrived in both Greece and Cavtat from France and Italy, inspired by the robes of Capuchin monks. The *dominali* costume allows for complete concealment of identity, which is why elders always wore exclusively black *dominali*. Identity could only be guessed from the colorful ribbons on the hood, but some clever individuals thwarted this by attaching a different ribbon to their *domino* at various points during the celebration, misleading others. Only in

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By: **Ivica Puljić**

Cavtat can the *dominali* costume symbolize the connection between good and evil. On one hand, *dominali* represent a benevolent hermit or monk; on the other, they incorporate elements of a dragon, with scales appearing on the hoods of Cavtat's *dominali*.

A costume that conceals identity allows people to relax the most under the mask, so the biggest pranks were often done precisely under the cover of *dominali costumes*. Everyone was teased, no one was spared, yet despite this, *dominali* were always warmly welcomed into the homes of the people of Cavtat, who often treated them to food and drinks.

For the people of Cavtat, the *dominal* or *domino* is an essential part of their carnival costumes, and many often keep not only their *dominali* but also numerous unique, hand-sewn costumes, as Cavtat has always placed a strong emphasis on the quality and originality of costumes in all its carnival celebrations. The tradition of *dominali* is preserved by new generations as well. Before carnival time, women of Cavtat gather at the Bukovac House, the birthplace of Vlaho Bukovac, where they learn to sew *dominali* under the watchful eyes of skilled tailors and seamstresses. Under their skillful fingers, new *dominali* are created. The future of this traditional and unique Cavtat mask also lies in the hands of ethnologist Ivica Kipre, who initiated the idea of registering this folk tradition as an intangible cultural heritage for UNESCO protection. This would be yet another crowning achievement in the story of *dominali*, Cavtat, and the fearsome dragon.

Cooking class

s dvoje doktora znanosti u Močićima

„Živeći na selu, od malih nogu sudjelovali su u proizvodnji hrane i vina, tako da puno pažnje polažu na kvalitetu namirnica, a putujući po svijetu i kušajući različite kuhinje, usvojili su, i konavoskim jelima prilagodili, neke nove tehnike kuhanja.

Konavoska dolina, polje, brda i mala sela razbacana duž uskog, najjužnijeg područja Hrvatske, osim prirodnih ljepota, kriju i cijelu zbirku sasvim osobitih ljudi koje veže ljubav prema zemlji, obiteljskoj kući i baštini. Obitelj Brautović u Močićima živi već dugi niz stoljeća, čemu svjedoči i njihovo obiteljsko stablo. I premda je njihova kuća, kroz povijest, više puta bila pokradena, ratovima poharana, a 1991. i zapaljena, ona se neprestano, iz koljena u koljeno, obnavlja.

Mato Brautović i njegova supruga Julijana Antić Brautović svoje su formativne godine proveli u Dubrovniku, kao izbjeglice, s idejom da vlastitim znanjem i trudom stvore svoj kruh. Uz svoje akademske karijere, s Matovim roditeljima, Nikom i Toni-

jem oživjeli su obiteljsko gospodarstvo i tako se danas u Močićima može, uz dvoje doktora znanosti, učiti kuhati tradicionalna konavoska jela.

Mato je redoviti profesor na dubrovačkom sveučilištu, a Julijana je pročelnica za kulturu u Gradu Dubrovniku. No, na svom obiteljskom gospodarstvu oni preuzimaju sasvim drugačije životne uloge. Julijana je kuharica, a Mato *sommelier*.

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„Nisam ja neki *chef*", kaže Julijana, no mnogi se s tim ne bi složili kad kušaju njezinu paštetu od tune ili onu od luca ili pak namaz od maslina.

„Kod nas se jede domaća, jednostavna hrana, ali su namirnice najbolje i najkvalitetnije što mogu biti. Sve povrće uzgaja se u našem vrtu. Imamo vrhunsko maslinovo ulje. Sve što nije naš proizvod, nabavljamo s konavoskih OPG-ova. Kad imaš kvalitetne namirnice, nije teško spraviti dobro jelo", skromno objašnjava Julijana.

Svi oni koji uistinu žele doživjeti pravu konavosku kuhinju i način života, povezanost hrane s prirodom i njezinim ciklusima, ali i pravu domaćinsku atmosferu, oduševljeni su njihovom školom kuhanja.

„Zbog velike zauzetosti poslovima više ne možemo svakodnevno primati goste na hranu, ali imamo unaprijed dogovorene grupe koje dolaze kod nas na obrok i druženje, kušanje vina", kaže Mato.

„Također, radimo i unaprijed dogovorene škole kuhanja za dvoje do četvero ljudi. Škola počinje s branjem povrća u vrtu, gdje našim polaznicima objasnimo što sve u vrtu raste i što nam treba za određeno jelo. Ako pravimo zelenu menestru, odvedemo ih u komin, gdje stoji sušeno meso, pa im objasnimo što je što. Onda dolazimo u konobu i počinje priprema i kuhanje. Zajedno kuhamo, kušamo vina, upoznavamo se, i na kraju slijedi obrok, objed ili večera. Često se to pretvori u ugodno druženje i uopće nemamo dojam da nam je to neki posao", dodaje Julijana.

Mato je uz sve svoje obveze završio i tečaj za *sommeliera* te je odabrao ponajbolja hrvatska vina koja se gostima nude u njihovom OPG-u.

Osim što su kroz OPG razvili veliku ljubav prema hrani i vinu, Julijana i Mato postali su i strastveni ribari, i to ne u Konavlima, koje se *de facto* nalaze uz more, nego na Floridi u SAD-u, gdje su proveli jednu studijsku godinu.

„Na Floridi smo živjeli okruženi morem i počeli smo ribati. Tamo je more iznimno bogato ribom, koju mi obožavamo. Čim smo se vratili doma, kupili smo barku i počeli svaki slobodni trenutak provoditi na moru. Kad god pođemo, uhvatimo nešto. Dovoljno za

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Brautovići se nadaju kako će bar jedno od troje djece nastaviti njihovim stopama, a u to ne treba sumnjati, jer usprkos svim izazovima velikoga svijeta, Konavle nude kvalitetu života i balans kakav je drugdje teško postići.

jedan obrok. Uživamo u tome da sami sebi možemo uhvatiti hranu", ispričao nam je Mato dok na vanjskom ognjištu lagano pepelom i žarom posipa željezno zvono ispod kojeg se peče slasna bijela riba za večeru.

I sam naš intervju pretvorio se u dugo druženje uz puno dobre hrane, vina i smijeha, jer naši domaćini svakog svog gosta dočekuju otvorenog srca i s puno dobre volje.

Pitam Mata kako to da je, iako je imao puno prilika za živjeti u gradu, dapače mnogim gradovima, daleko od sela, Konavala, pa čak i Hrvatske, ipak odlučio svoj život podijeliti između *dvije vatre*.

„Ja sam jedini sin svoga oca i nisam mogao reći ne i otići negdje drugdje graditi život. Uklopio sam ovaj domaćinski, konavoski život i svoju znanstvenu karijeru. Ponekad to nije niti malo lako, a i stara kamena kuća stalno traži ulaganja. No, kad se svi dobro slažu u kući i vrijedno rade, sve ide. To je neka tradicija u Konavlima da jedan sin nasljeđuje imanje i nastavlja ga dalje. Nisam htio biti taj koji će prekinuti 500 godina tradicije. Moj je djed, kao srednji od trojice sinova, napustio Konavle i stvorio sebi lijep gradski život, obitelj, ali kad ga je otac iza smrti ostale dvojice sinova, pozvao da se vrati, ostavio je prethodni život i s obitelji se vratio doma", prepričava mi Mato obiteljsku povijest.

Njegova supruga Julijana odrasla je u obližnjoj Župi dubrovačkoj. Udajom je stigla u Konavle i nije joj u početku bilo baš jednostavno naviknuti se na način života u zajednici. Naime, Julijana i Mato žive u obiteljskoj kući sa svoje troje djece i Matovim roditeljima, koji su uz svoje poslove već 80-ih godina prošlog stoljeća pokrenuli ovo obiteljsko gospodarstvo.

„Navikla sam se brzo jer smo već tamo 2000-ih postali baza za smještaj turističkih vodiča jedne poznate američke agencije za avanturistički turizam. Stalno nam je kuća bila puna zanimljivih ljudi koji su se bavili biciklizmom, penjanjem, planinarenjem... Oni su svi u kući imali svoje sobe, a svi zajedno smo se družili ovdje u prizemlju u konobi, gdje se zajednički kuhalo i jelo. I danas na katu imam savršenu, novu kuhinju u kojoj nisam nikad ništa skuhala. Sva hrana se spravlja ovdje u velikom kominu i tu se jede, druži. To nam je i dalje dnevni boravak, bez signala za mobitel i internet, između debelih kamenih zidova uz peć na drva", opisuje nam Julijana i dodaje kako druženja u konobi nikad ne prestaju, jer kad nema gosta, tu dolaze prijatelji.

„Naša su djeca odrastala uz te ljude, uglavnom iz SAD-a, ali i drugih dijelova svijeta. Kao mali, naša kći i stariji sin naučili su engleski i navikli su se da nam je uvijek puna kuća. Mislim da ih je to oblikovalo na više načina. Cijeli je svijet preko tih ljudi stigao u našu kuću, a s mnogima od njih ostali smo cjeloživotni prijatelji", kaže Julijana.

Na obiteljskom gospodarstvu njihova djeca od malena sudjeluju u svim aktivnostima, od uzgajanja povrća do usluživanja gostiju. Njihova kći Matea (21) trenutačno studira medicinu u Zagrebu. Stariji sin Antun (19) studira na Fakultetu elektrotehnike i računarstva također u Zagrebu, a osnovnoškolac Luko (11) još uživa u djetinjstvu. Brautovići se nadaju kako će bar jedno od troje djece nastaviti njihovim stopama, a u to ne treba sumnjati, jer usprkos svim izazovima velikoga svijeta, Konavle nude kvalitetu života i balans kakav je drugdje teško postići.

By: Katarina Fiorović

A Cooking Class with Two PhDs in Močići

“Living in the countryside, they participated in food and wine production from an early age, so they place great emphasis on the quality of ingredients. Traveling the world and tasting different cuisines, they adopted and adapted some new cooking techniques to Konavle dishes.

The Konavle valley, its fields, hills, and small villages scattered across Croatia’s narrow southernmost region, hold not only natural beauty but also an entire collection of extraordinary individuals bound by their love for the land, their family homes, and their heritage. The Brautović family has lived in Močići for many centuries, as evidenced by their family tree. Although their house has, throughout history, been looted multiple times, ravaged by wars, and even burned down in 1991, it has been continuously restored, generation after generation.

Mato Brautović and his wife Julijana Antić Brautović spent their formative years in Dubrovnik as refugees from Konavle, due the Homeland War, determined to build a future through their own knowledge and effort. Alongside their academic careers, with Mato's parents, Nika and Toni, they revived the family farm, and so today in Močići, alongside two PhDs, one can learn to cook traditional Konavle dishes.

Mato is a full professor at the University of Dubrovnik, while Julijana is the Head of Culture Department for the City of Dubrovnik. However, on their family farm, they take on completely different roles. Julijana becomes the cook, and Mato, the sommelier.

Living in the countryside, they participated in food and wine production from an early age, so they place great emphasis on the quality of ingredients. Traveling the world and tasting different cuisines, they adopted and adapted some new cooking techniques to Konavle dishes.

"I'm not much of a chef," says Julijana, but many would disagree after tasting her tuna pâté, blue bonito pâté, or olive spread.

"We eat homemade, simple food, but the ingredients are the best and highest quality they can be. All the vegetables are grown in our garden. We have top-quality olive oil. Everything that isn't our own product, we source from Konavle family farms. When you have quality ingredients, it's not hard to make a good dish," Julijana explains modestly.

All those who truly want to experience authentic Konavle cuisine and way of life, the connection between food and the cycles of nature, as well as a genuinely homey atmosphere, are delighted with their cooking school.

"Due to our busy schedules, we can no longer host guests for meals every day, but we have pre-arranged groups that come to us for a meal, socializing, and wine tasting," says Mato.

"We also offer cooking classes for two to four people. The class begins with picking vegetables in the garden, where we explain to our participants what grows in the garden and what we need for a particular dish. If we're making *zelena menestra* [cabbage and smoked meat stew], we take them to the *komin*, where the dried meat is kept, and explain what everything is. Then we move to the *konoba*, where the preparation and cooking begin. We cook together, taste wines, get to know each other, and finally, we share a meal, lunch or dinner. It often turns into a pleasant gathering, and we don't even feel like it's work," adds Julijana.

Despite all his obligations, Mato also completed a sommelier course and selected some of the finest Croatian wines, which are offered to guests at their family farm.

In addition to developing a great love for food and wine through their family farm, Julijana and Mato also became passionate fishermen – not in Konavle, which is practically by the sea, but in Florida, USA, where they spent a year studying.

"In Florida, we lived surrounded by the sea and started fishing. The waters there are incredibly rich in fish, which we love. As soon as we got back home, we bought a boat and began spending every free moment at sea. Every time we go out, we catch something. Just enough for a meal. We enjoy being able to catch our own food," Mato told us while gently covering the traditional iron cooking bell with ash and embers on the outdoor hearth, where a delicious white fish was slowly baking for dinner.

By: **Katarina Fiorović**

“The Brautović family hopes that at least one of their three children will follow in their footsteps, and there is little doubt about that, because despite all the challenges of the big world, Konavle offers a quality of life and balance that is hard to find elsewhere.

Even our interview turned into a long gathering filled with plenty of good food, wine, and laughter, as our hosts welcome every guest with an open heart and great enthusiasm.

I ask Mato how, despite having many opportunities to live in cities, even in other countries, he still chose to split his life between two worlds – his scientific career and traditional Konavle life.

“I am my father’s only son, and I couldn’t say no and go somewhere else to build a life. I have merged this homely, Konavle way of life with my scientific career. Sometimes, it’s not easy at all, and the old stone house constantly requires investment. But when everyone in the household gets along well and works hard, everything falls into place. It’s a tradition in Konavle for one son to inherit the estate and carry it forward. I didn’t want to be the one to break 500 years of tradition. My grandfather, as the middle of three sons, left Konavle and built himself a good life in the city, started a family. But when his father, after the death of his two other sons, called him to return, he left his previous life behind and came back home with his family,” Mato recounts his family history.

His wife, Julijana, grew up in nearby Župa Dubrovačka. After getting married, she moved to Konavle, and at first, it wasn’t exactly easy for her to get used to the way of life in the community. Namely, Julijana and Mato live in the family home with their three children and Mato’s parents, who, alongside their jobs, started this family farm back in the 1980s.

“I got used to it quickly because, already in the 2000s, we became a base for accommodating tour guides from a well-known American adventure tourism agency. Our house was always full of interesting people involved in cycling, climbing, hiking... They all had their own rooms in the house, but we would all gather here on the ground floor in the *konoba*, where we cooked and ate together. Even today, I have a perfect, brand-new kitchen upstairs that I’ve never cooked in.”

“All the food is prepared here in the large *komin*, and this is where we eat and socialize. It’s still our living room, with no mobile signal or internet, between thick stone walls, next to the wood stove,” Julijana describes, adding that gatherings in the *konoba* never stop because when there are no guests, friends come over.

“Our children grew up around these people, mostly from the U.S., but also from other parts of the world. When they were little, our daughter and older son learned English and got used to always having a full house. I think that shaped them in many ways. Through these people, the whole world came into our home, and with many of them, we have remained lifelong friends,” says Julijana.

On the family farm, their children have been involved in all activities from an early age, from growing vegetables to serving guests. Their daughter Matea (21) is currently studying medicine in Zagreb. Their older son Antun (19) is studying at the Faculty of Electrical Engineering and Computing, also in Zagreb, while their youngest, Luko (11), is still enjoying his childhood. The Brautović family hopes that at least one of their three children will follow in their footsteps, and there is little doubt about that, because despite all the challenges of the big world, Konavle offers a quality of life and balance that is hard to find elsewhere.

PUSTOLOVINA u srcu Konavala

Zdrav način života i želja za aktivnim odmorom tijekom turističkih putovanja postaju sve važniji. Posjetitelji Cadmos Villagea najviše uživaju u zajedničkim pustolovnim i adrenalinskim aktivnostima u prirodi.

Pustolovni park *Cadmos Village* smjestio se u netaknutoj prirodi Konavoskoga polja, u hrastovoj šumi u blizini sela Komaji. Pokrenula su ga prije desetak godina dvojica prijatelja, entuzijasta, Zoran Ateljević i Goran Jerković, iskusni planinari i gorski spašavatelji. Bila je to tada odvažna odluka, a godine koje su protekle dokazuju kako su mladi Konavljani imali jako dobru viziju, u čije su ostvarenje ugradili svoje vrijeme, strast, strpljenje, ustrajnost i znanje. Jedini konavoski pustolovni park iz godine u godinu bio je sve bolji, sa sve više sadržaja koji su pružali novi doživljaj boravka u prirodi, mogućnost testiranja vlastite izdržljivosti, ali i jako dobru zabavu.

U ovom poslovnom pothvatu spojila ih je i želja da posjetiteljima ovoga pitomoga kraja omoguće uživanje u svemu onome u čemu i sami uživaju, adrenalinskim aktivnostima, prirodi i ljepoti Konavala. U ostvarenje svoje zajedničke ideje uložili su vrijednosti vlastitog načina promišljanja života i znanje stečeno tijekom visokoškolskog obrazovanja, Zoran kao magistar odnosa s javnošću, a Goran kao diplomirani ekonomist. Njihov je park izgrađen među krošnjama stabala, u tišini koja nas vraća na osnovne postavke spokoja koji obuzima čovjeka u dodiru s prirodom. Za sve one koji teže dubljem miru i istinskom odmoru izgradili su udobnu kućicu na stablu, boravak u njoj može biti i inspirativan i poučan – koliko nam treba za osjećaj ispunje-

nosti i sreće. U životu u krošnji, makar i nakratko, postoji trenutak osjećaja slobode, poput one u kojoj ptice žive svoja svakodnevlja.

No, u Cadmos Villageu posjetitelji ipak puno češće dolaze po dozu uzbuđenja i adrenalina koje im dižu aktivnosti poput *ziplinea*, penjanja, streličarstva ili pak vožnje biciklom kroz prirodu. U nešto više od deset godina otkako je otvoren, postao je popularno mjesto za obiteljske izlete, *team building*-programe i školske ekskurzije, ali i sve veći magnet koji privlači turiste željne aktivnog i nestereotipnog odmora. U Cadmos Village trebalo je uložiti puno truda, strpljivosti i znanja da bi postao sinonimom za avanturu u prirodi, za trenutke provedene u zajedništvu, te da bi postao i nezaobilazno mjesto za sve veći broj posjetitelja koji svoje dragocjeno slobodno vrijeme žele provoditi aktivno i zdravo u debelom hladu ispod krošanja stoljetnih stabala i u prostranstvu Konavoskoga polja.

Iako ih je u ostvarenju ideje o adrenalinskom parku nosio veliki entuzijazam, nije bilo lako. Gradnja je morala biti prilagođena prirodnom okruženju, materijal je morao biti ekološki posve prihvatljiv, a osim želje da sve bude besprijekorno estetski izvedeno, trebalo je voditi jako puno računa o sigurnosnoj zaštiti cijele konstrukcije. Koliko se moralo uložiti u izgradnju, toliko je zahtjevno i njegovo održavanje tijekom godine, kao i nadograđivanje novih sadržaja zbog kojih je povratak u ovaj pustolovni park uvijek pun iznenađenja.

“Turisti i posjetitelji doživljavaju Konavle kao autentično i skriveno mjesto, daleko od velikih gužvi. Oduševljava ih netaknuta priroda, mir i šarm tradicije kojima odiše svaki kutak ovoga kraja.

„Zdrav način života i želja za aktivnim odmorom tijekom turističkih putovanja postaju sve važniji. Posjetitelji Cadmos Villagea najviše uživaju u zajedničkim pustolovnim i adrenalinskim aktivnostima u prirodi. Posebno ih privlače *zipline*, penjanje po pustolovnom parku i streličarstvo. Aktivni boravak s obitelji jedan je od glavnih razloga dolaska jer im omogućuje da zajedno provedu vrijeme, uživaju u avanturama i stvore nezaboravne uspomene. Osim uzbuđenja, posjetitelji cijene i priliku za opuštanje u prirodnom okruženju, daleko od gradske vreve“, kazali su nam ovi zaljubljenici u prirodu i adrenalinske sportove, dodajući kako se interesi posjetitelja s vremenom mijenjaju, pa im se treba stalno prilagođavati i osmišljavati novu ponudu. Cadmos Village nudi raznolike aktivnosti i sadržaje za sve uzraste. Posjetitelji mogu uživati u pustolovnom parku s adrenalinskim stazama, *ziplineu*, *paintballu* te bacanju sjekira i noževa. Tu su i zabavne aktivnosti poput zorb kugli, gađanja praćkom i vožnje *go-karta* na pedale. Ljubitelji prirode mogu istraživati pješačke staze, okušati se u streličarstvu ili biciklirati kroz konavoski kraj. Osobni angažman, strast i prisutnost u svakoj aktivnosti daju autentičnost i čine Cadmos Village mjestom koje nudi uzbuđenje, zabavu i opuštanje u prirodi. Turisti i posjetitelji doživljavaju Konavle kao autentično i skriveno mjesto, daleko od velikih gužvi. Oduševljava ih netaknuta priroda, mir i šarm tradicije kojima odiše svaki kutak ovoga kraja. Konavle im pružaju osjećaj slobode i opuštenosti, užitak u ljepoti krajolika, lokalnim običajima i srdačnosti domaćina neopterećenih masovnim turizmom. A Cadmos Village uz sve to nudi i priliku za aktivni odmor u prirodi i stvaranje doživljaja po čemu se odmori i pamte, zar ne?

By: Lidija Crnčević

ADVENTURE in the Heart of Konavle

The Cadmos Village adventure park is nestled in the pristine nature of Konavle Field, in an oak forest near the village of Komaji. It was founded about 10 years ago by two friends and enthusiasts, Zoran Ateljević and Goran Jerković, experienced mountaineers and mountain rescuers. At the time, it was a bold decision, but the years that followed proved that these young Konavle locals had a great vision, into which they invested their time, passion, patience, perseverance, and knowledge. The only adventure park in Konavle has been improving year after year, with more and more attractions that offer a new way to experience nature, the opportunity to test one's endurance, and also very good fun.

What brought them together in this business venture was the desire to allow visitors to enjoy everything they themselves love – adrenaline-filled activities, nature, and the beauty of Konavle. To bring their shared idea to life, they incorporated the values of their own approach to life and the knowledge gained through higher education, Zoran as a Master of Public Relations and Goran as a graduate of economics. Their park is built among the treetops, in a quiet setting that takes us back to the fundamental sense of peace that overtakes us when we are in touch with nature. For those who seek deeper tranquility and true rest, they built a cozy treehouse. A stay here can be both inspiring and enlight-

“A healthy lifestyle and the desire for an active vacation during travel are becoming increasingly important. Visitors to Cadmos Village enjoy adventurous and adrenaline-filled activities in nature the most.

ening, when we realize how little we actually need to feel fulfilled and happy. Living among the treetops, even for a short while, gives a sense of freedom, like the one birds experience in their daily lives.

However, visitors to Cadmos Village more often come in search of excitement and adrenaline, brought by activities like ziplining, climbing, archery, and cycling through nature. In just over 10 years since its opening, it has become a popular spot for family outings, team-building programs, and school excursions, as well as an increasingly attractive destination for tourists looking for an active and unconventional vacation. Creating Cadmos Village required a great deal of effort, patience, and expertise. Over the years it has become a synonym for adventure in nature, moments spent together, and a must-see destination for the growing number of visitors who want to spend their valuable free time actively and healthily, in the deep shade beneath the treetops of centuries-old trees and across the vast expanse of Konavle Field.

Although great enthusiasm carried them in the idea of making an adventure park, it was not easy. The construction had to be adapted to the natural surroundings, the material had to be entirely environmentally acceptable, and besides the desire for everything to be flawlessly executed aesthetically, a great deal of attention had to be paid to the safety of the entire construction. As much as had to be invested in construction, just as demanding is its maintenance throughout the year, as well as the upgrading of new features that make every return to this adventure park full of surprises.

"A healthy lifestyle and the desire for an active vacation during travel are becoming increasingly important. Visitors to Cadmos Village enjoy adventurous and adrenaline-filled activities in nature the most. They are particularly drawn to the zipline, adventure park climbing, and archery. Spending active time with family is one of the main reasons people visit, it allows them to

spend time together, enjoy adventures, and create unforgettable memories. Besides the excitement, visitors also appreciate the opportunity to relax in a natural environment, far from the city bustle," say these nature and adrenaline sports enthusiasts, adding that visitor interests change over time, so they must constantly adapt and develop new offerings.

Cadmos Village offers a variety of activities and content for all ages. Visitors can enjoy the adventure park with adrenaline trails, ziplining, paintball, axe and knife throwing, as well as fun activities like zorbing, slingshot shooting, and pedal go-kart racing. Nature lovers can explore hiking trails, try archery, or cycle through the Konavle region. Their personal dedication, passion, and presence in every activity bring authenticity, making Cadmos Village a place that offers excitement, fun, and relaxation in nature. Tourists and visitors experience Konavle as an authentic and hidden gem, far from the crowds. They are enchanted by its unspoiled nature, tranquility, and the charm of tradition that fills every corner of this region. Konavle offers a sense of freedom and relaxation, enjoyment of its beautiful landscapes, local customs, and the warm hospitality of residents unburdened by mass tourism. Cadmos Village provides an opportunity for an active vacation in nature and experiences that make a trip truly unforgettable, which is what makes vacations memorable, isn't it?

"Tourists and visitors experience Konavle as an authentic and hidden gem, far from the crowds. They are enchanted by its unspoiled nature, tranquility, and the charm of tradition that fills every corner of this region.

Napisala: **Jelena Beželj**

Konavoske stijene

Konavoske stijene među najvišim su klifovima Jadrana, a duljina im iznosi dvadesetak kilometara. Najistaknutije i najstrmije su na području između sela Popovići i Pločice, a nadmorska visina na dijelovima im prelazi 200 m.

Konavle su prostor koji se proteže na površini od 209 km², a zahvaljujući svom geografskom položaju, imaju izrazito pogodne uvjete za naseljavanje. Na sjeveru su omeđene planinskim lancem, u sredini je plodna dolina s tri rijeke i velikim brojem izvora pitke vode, a na jugu su branjene strmim stijenama koje su pitome samo na svom *početku* i *završetku* jer između pristaništa i zaklona nema.

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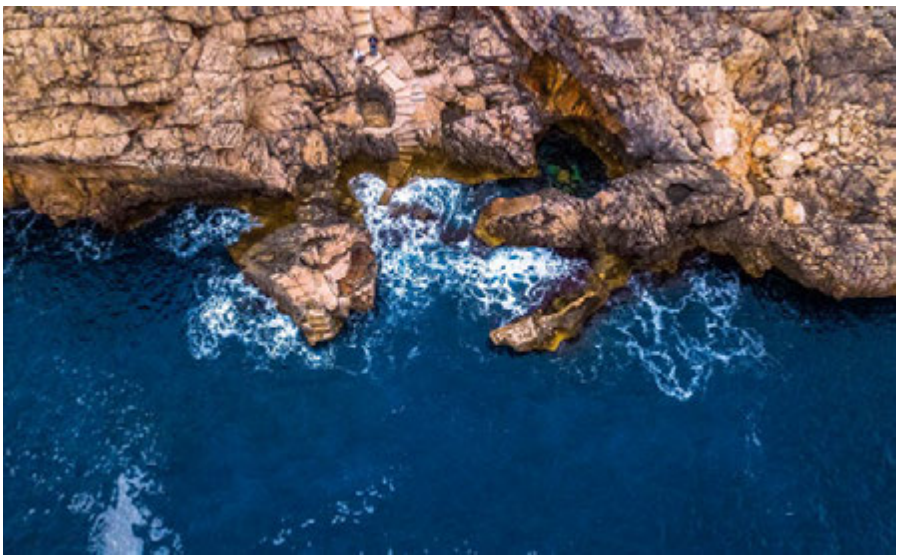
Strme, nepristupačne stijene, rijetke biljne i životinjske vrste, pregršt špilja, modro plavetnilo i bogat akvatorij razlog su uvrštenja konavoskih stijena u zaštićenu ekološku mrežu *Natura 2000*. Iz istih razloga danas su stijene popularne za razne vrste turizma, no za kupanje i turizam koriste se tek od druge polovice 20. stoljeća. Do tada su Konavljani u njih zalazili samo za potrebe kućnih radinosti ili poljoprivrede. Iz lokvi sa stijena u oskudnijim se danima skupljala sol, a često su se na pristupačnije dijelove stijena dovodile ovce na pranje. Konavljani su skupljali more i nosili u svoje domove za preradu ploda smokve ili masline, a u sušnim razdobljima kada se oskudijevalo pitkom vodom, more se donosilo za pranje odjeće. Ribolovom su se bavili mještani Molunta i Cavtata.

Danas gotovo svako selo Donje



bande, tj. primorskog dijela Konavala ima svoje stjenovito kupalište. Prvotni je pristup bio uskim kozjim putevima koji su s vremenom postali široki makadamski ili asfaltirani putevi za osobna vozila, no postoje kupališta kojima je jedini pristup strmo spuštanje prilagođenim puteljcima. Na stijene se može poći kupati na Zarubaču, Puvalice, Vapinu, Bjeline, Luku, Bugovinu, Pendžu, iako je najpopularnija ipak plaža Pasjača ispod sela Popovići. To je ujedno i jedina plaža na području konavoskih stijena, a nastala je utjecajem čovjeka. Naime, 1960-ih godina izgrađen je tunel za izbacivanje viška vode prilikom plavljenja Konavoskoga polja. Jedan kraj tunela na najnižoj je točki Konavoskoga polja, u zaseoku Rudine, dok drugi kraj završava svega stotinjak metara od Pasjače. Iz tunela bi se tako za vrijeme kišnih razdoblja izbacivao višak vode, zemlje i kamenja, a s vremenom se kamenje usitnilo i stvorilo plažu. Pristup do plaže i sama plaža bajkoviti su i nesvakidašnji prizori, zbog kojih je 2020. godine dobila status najboljeg europskog odredišta, no more radi svoje, plaža se svake godine smanjuje, a gužva koja se stvara zbog navedenog statusa polako je otjerala brojne domaće posjetitelje s ovog nekada skrovitog pristaništa.

Iako su kupališta na konavoskim stijenama prilagođena potrebama čovjeka i vremena u kojemu živimo, većina ih nije izgubila svoju čar te se i dandanas na njima može pronaći mir i samoća. Za sve koji žele malo bolje upoznati konavoske stijene, najbolje je to uraditi nekim izletom na barci od Cavtata do Molunta ili obratno, a uređene su i brojne pješačke staze. Iz Cavtata se može prošetati do sela Radovčići, a putem pronaći neko zaboravljeno stjenovito kupalište za spokoj uživanja u beskrajnom plavetnilu i čistom Jadranskom moru.

By: Jelena Beželj

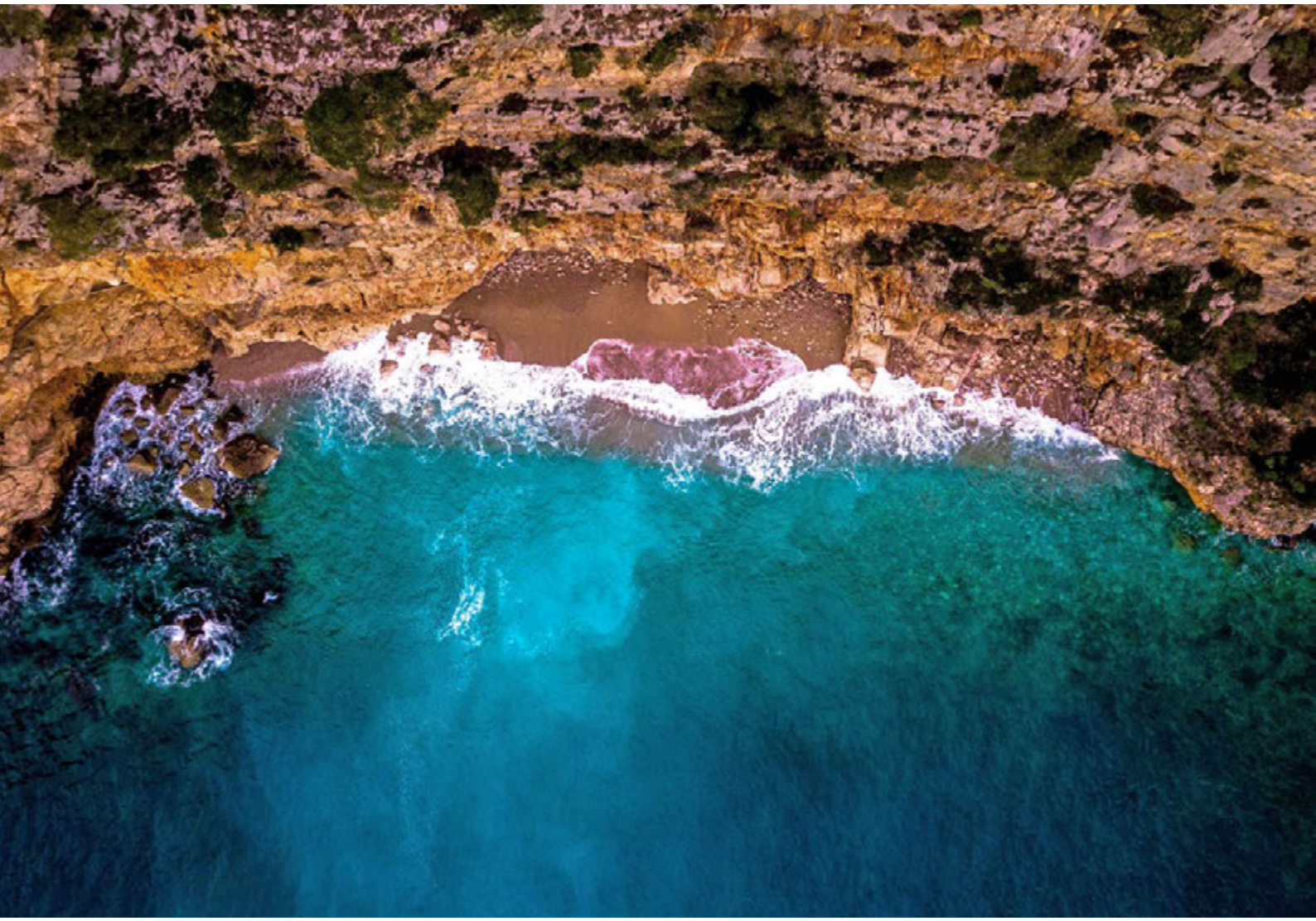
Konavle Cliffs

“The Konavle Cliffs are among the highest cliffs of the Adriatic, stretching approximately 20 kilometers in length. They are most prominent and steepest in the area between the villages of Popovići and Pločice, with some sections exceeding 200 meters in elevation.

Konavle is a region that spans an area of 209 square kilometers, and thanks to its geographic position, it offers highly favorable conditions for settlement. To the north, it is bordered by a mountain range; in the center lies a fertile valley with three rivers and a large number of freshwater springs; and to the south, it is protected by steep cliffs, which are only gentle at their very beginning and end, as there are no landing sites or shelters in between.

The Konavle Cliffs are among the highest cliffs of the Adriatic, stretching approximately 20 kilometers in length. They are most prominent and steepest in the area between the villages of Popovići and Pločice, with some sections exceeding 200 meters in elevation. These cliffs are composed of soluble rock, a prerequisite for the formation of caves, and caves can indeed be found along the entire coastline. Due to the rugged and inaccessible terrain, combined with frequent shifts in wind, only a few plant and animal species inhabit the cliffs. Among these rare inhabitants are four endemic plant species: Dubrovnik knapweed, naked knapweed, Adriatic iris, and flexible thread-moss.

The steep, inaccessible cliffs, rare plant and animal species, numerous caves, deep blue waters, and a rich marine environment are the reasons why the Konavle Cliffs have been included in the protected Natura 2000 ecological network. For the same reasons, the cliffs have become a popular site for various forms of tourism, though they



By: **Jelena Beželj**

have only been used for swimming and leisure tourism since the second half of the 20th century. Until then, the people of Konavle would only venture onto the cliffs for household or agricultural purposes. During times of scarcity, salt was collected from rock pools, and sheep were often brought to the more accessible parts of the cliffs for washing. The locals would also collect seawater and bring it home for processing figs or olives. During periods of drought, when water was scarce, seawater was used for washing clothes. Fishing was primarily practiced by residents of Molunat and Cavtat.

Today, nearly every village in Donja Banda, the coastal part of Konavle, has its own rocky bathing spot. Initially, access to these locations was via narrow footpaths, which over time have widened into gravel or paved roads suitable for personal vehicles. However, some bathing spots can still only be reached by steep descent along adapted footpaths. Popular spots for swimming along the cliffs include Zarubača, Puvalice, Vapina, Bjeline, Luka, Bugovina, and Pendža, though the most famous is Pasjača Beach, located below the village of Popovići. It is also the only beach along the Konavle Cliffs area that was formed through human intervention. In the 1960s, a tunnel was constructed to release excess water from the Konavle Field during periods of flooding. One end of the tunnel is located at the lowest point of Konavle Field, in the hamlet of Rudine, while the other end exits just a hundred meters from Pasjača. Over time, the water carried out soil and rock, which gradually broke down, forming the beach. The access path to Pasjača Beach, as well as the beach itself, are breathtaking and unique sights, which contributed to the beach being named Europe's most beautiful beach by the website European Best Destinations in 2020. However, the sea has its own will, and with each passing year, the beach is shrinking, while its increased popularity due to its acclaimed status has also led to overcrowding, gradually driving away many locals from this once secluded retreat.

Although the swimming spots along the Konavle Cliffs have been adapted to modern times and needs, most of them haven't lost their charm, even today offering a place of peace and solitude. For those wanting to explore the cliffs more thoroughly, we recommend a boat excursion from Cavtat to Molunat or vice versa; there are also several maintained hiking trails. From Cavtat, one can walk to the village of Radovčići, discovering forgotten rocky bathing spots along the way, perfect for enjoying the endless blue horizon and the pristine waters of the Adriatic Sea.

Konavoski gusti obitelji Đivanović

„Selo Ljuta je zbog Đivanovića centar proizvodnje suhomesnatih proizvoda vrhunske kvalitete u Konavlima. To su, naime, priznali stručnjaci s brojnih natjecanja na kojima su kobasice s konavoskim predznakom odnijele prve nagrade.

S vizijom, trudom i strašću za tradiciju, konavoska obitelj Đivanović kroz obiteljsko gospodarstvo *Konavoski gusti* nastavlja graditi prepoznatljiv brend suhomesnatih proizvoda, istovremeno doprinoseći očuvanju ruralnog identiteta Konavala.

Mirisi valjda najjače potiču naša sjećanja, pogotovo ako su ona vezana za selo. Konavle, osim netaknute prirode i ugođaja nalik pomalo divljoj Toscani, nude i nezaobilaznu gastroponudu vrhunske kvalitete. Ona je neraskidivo vezana uz tradiciju. A ljubav prema tradiciji i domaćoj proizvodnji obitelj Đivanović predstavila je kroz kobasicu.

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"Naša vodilja obiteljskog gospodarstva bila je očuvanje autentičnih mirisa i okusa naše tradicije. Kobasice i ostali suhomesnati proizvodi kod nas se rade isključivo od prirodnih sastojaka, a proces proizvodnje temelji se na znanju koje se prenosi generacijama", ističe Vlaho Đivanović, koji s obitelji proizvodi najbolje kobasice s internacionalnim priznanjima kvalitete.

Konavoska kobasica OPG Đivanović osvojila je prvo mjesto u hrvatskom natjecanju *Gusti od kobasica*, a šampionska titula pripala im je i na natjecanju znakovitog imena *S kobasicom u Europu*. No, to nije sve! Nisu samo dobre kobasice! Zlatne medalje Đivanovići su osvojili i za najcjenjenije hrvatske mesne gastrospecijalitete: slavonsku kobasicu, salame i salamine.

"Veliki je izazov natjecati se s najboljima u mesnoj industriji. No, nama, obitelji, to je dodatni motiv. Obiteljski posao uključuje sve članove: roditelje Nika i Sanju, brata Luku, sestru Mariju Nikoletu. Svatko od nas ima svoju ulogu u procesu proizvodnje, od obrade mesa do sušenja i pakiranja. Odabiremo najkvalitetnije meso, a tajna je u našim tradicionalnim začinima koji rastu u Konavlima i oštrom konavoskom zraku, a katkad i dimu ognja", ističe Vlaho Đivanović.

No, nisu samo kobasice koje gastroljupci trebaju kušati, tu je i nadaleko poznati pršut kakav nigdje u Hrvatskoj ne možete probati, kao i panceta čiji će vam okus dugo ostati u sjećanju. Nova sušara za meso i kušaona pravo su mjesto gdje se u autentičnom ambijentu Konavala može kušati sve iz proizvodnje Đivanovića. I ne samo to! Ljubav ide kroz želudac, a čaša kvalitetnog vina u tome će samo pripomoći. Jer, osim što su majstori za suhomesnato, majstori su i za vina. Proizvode ih od sorte maraština, rade kupaže crnog vina od sorti merlot i plavac, kao i autohtonu sortu malvasiju dubrovačku. Sva osjetila skupili su u jedan nezaboravan gastrodoživljaj.

The Konavle Flavors of the Đivanović Family

Thanks to the Đivanović family, the village of Ljuta is the center of high-quality cured meat production in Konavle.

With vision, effort, and a passion for tradition, the Đivanović family from Konavle continues to build a recognizable brand of dry-cured salamis and sausages through their family farm, *Konavoski gusti*, while also contributing to the preservation of the rural identity of Konavle.

Scents surely have the strongest ability to trigger our memories, especially when they are tied to the village. Konavle, in addition to its pristine nature and an atmosphere reminiscent of a somewhat wild Tuscany, also offers an exceptional gastronomic experience of the highest quality. It is inextricably linked to tradition, and the Đivanović family has showcased their love for tradition and local production through their sausage.

Thanks to the Đivanović family, the village of Ljuta is the center of high-quality cured meat production in Konavle. This has been recognized by experts at numerous competitions where sausages with the Konavle label have won first prizes.

By: **Paulina Peko Šalja**

"Our guiding principle as a family farm has been the preservation of the authentic smells and flavors of our tradition. Our sausages and other cured meat products are made exclusively from natural ingredients, and the production process is based on knowledge passed down through generations," emphasizes Vlaho Đivanović, who, together with his family, produces the best sausages with international quality recognition.

The Konavle sausage from the Đivanović family farm won first place at the Croatian competition "Tastes of Sausage" ("*Gusti od kobasica*"), and they also claimed the championship title at the competition with the telling name "To Europe by way of Sausage" (*S kobasicom u Europu*"). But they're not just known for their great sausages; the Đivanović family also won gold medals for the most valued Croatian meat gastro specialties: Slavonian sausage, salami, and small salamis.

"It's a great challenge to compete with the best in the meat industry. But for us, as a family, it's an extra motivation. The family business involves all of us: parents Niko and Sanja, brother Luka, and sister Marija Nikoleta. Each of us has our own role in the production process, from meat processing to drying and packaging. We select the highest quality meat, and the secret lies in our traditional spices that grow in Konavle, the sharp Konavle wind that is used for drying, and sometimes the smoke from the fire," explains Vlaho Đivanović.

However, it's not just the sausages that food enthusiasts should taste, there's also the renowned prosciutto, which you won't find anywhere else in Croatia, as well as the pancetta whose flavor will linger in your memory. The new meat drying room and tasting room are the perfect places where, in the authentic ambiance of Konavle, you can sample everything from the Đivanović production. And, since they say that love goes through the stomach, a glass of quality wine will only help in this endeavor. Because besides being masters of cured meats, the Đivanović family are also masters of wine. They produce wine of the Maraština variety, create blends of red wine from Merlot and Plavac varieties, and also produce the indigenous Dubrovnik Malvasia. They've combined all the senses into one unforgettable gastronomic experience.

SAMONIKLA BILJKA S MORSKIH LITICA

Motar

Napisala: **Jadranka Ničetić**

U grčkoj mitologiji spominje se kao delicija koju su jeli bogovi s Olimpa, dok su Posejdon i njegova ljubavnica Dahomar uživali jedući jadranski motar.

Motar ili petrovac (*Crithmum maritimum*) biljka je koja raste na morskim hridima od Crnog mora do sjeverne Engleske. Taj razgranati grm zelenih mesnatih listova i jakog aromatičnog mirisa može narasti do pola metra visine. U kolovozu i rujnu cvjeta nježno žutim cvjetovima, pretvarajući stjenovite obale u cvjetne livade. On je halofitna biljka, što znači da je prilagođena rastu u slanom staništu. Sol na lišću širi pore i tako omogućava prodor vlage iz jutarnje rose, a za jakih zima sprječava smrzavanje biljke.

Od antike do danas dio je prehrane priobalnog stanovništva. U grčkoj mitologiji spominje se kao delicija koju su jeli bogovi s Olimpa, dok su Posejdon i njegova ljubavnica Dahomar uživali jedući jadranski motar. Spominju ga mnogi pisci, među njima i Shakespeare u drami *Kralj Lear*, gdje za motar kaže da je biljka koja se bere po opasnim liticama iznad mora. Dubrovački renesansni pjesnik Mavro Vetranović u 15. st. zapisao je: „Motar na obalama pokriva vrhove stijena."

Ta samonikla biljka lako je probavljivo i zdravo povrće, pomalo egzotičnog okusa zbog intenzivnog mirisa eteričnih ulja. Ribari su voljeli grickati mlado lišće dok bi na kraj vukli mreže. Jestivi listovi nekada su bili hrana siromašnih, a danas se nude kao posebna ponuda u vrhunskim restoranima. U prijašnja vremena najčešće se služio kao prilog ribi, mariniran, na salatu začinjen maslinovim uljem i octom, a spravljalo se s kuhanim ili priganim jajima. Upravo to mlado lišće bilo je čest dodatak buzari, dok je po otocima nekada, a i sada sastavni dio pazije (mješovito samoniklo bilje). U nedostatku svježeg voća i povrća pomorci su rado u brodskim proviništima nosili ukiseljeni motar. Tako ukiseljen bio je jedini izvor vitamina C koji ih je štitio od skorbuta. U to vrijeme konzumiranje motara bilo je nužno za preživljavanje na moru, baš kao i u vrijeme Drugog svjetskog rata kada su ga obilato brali i spravljali na razne načine kako bi utolili glad.

Lišće motara bogato je jodom, karotenidima i flavonidima, omega 3 masnim kiselinama i mnogim vitaminima, pa predstavlja pravu dodatnu vrijednost u prehrani i ima pozitivan učinak na zdravlje čovjeka. Osim kao namirnica, on se u prošlosti koristio i u medicinske svrhe. Prvi pisani tragovi o ljekovitosti motara potječu iz 16. stoljeća kada su s njim ispirali rane i nadraženu kožu od uboda insekata. U narodnoj medicini često se koristio kao diuretik, blagotvoran je za probavu pa se koristio u liječenju probavnih tegoba i čišćenju organizma. Od osušenog lišća spravljao se čaj za upalu mjehura.

Iako se može brati tijekom cijele godine, listovi su najbolji za branje krajem lipnja, oko blagdana sv. Petra, po kojem je i dobio ime *petrovac*. U tom periodu mlado lišće ima manje eteričnog ulja, stoga ima i blaži okus.

I dok mnoga domaćinstva u proljetnim mjesecima kisele motar za zimnicu, sve više restorana nude raznovrsna jela s motarom: na lešo, rižot, pesto, ukiseljen, u pitama, juhama, varivima, prigan s morskim plodovima i kao čips. Potražnja za tom samoniklom biljkom zadnjih godina naglo je porasla. Gastronomska publika željna je novih okusa, a lišće petrovca pruža nezaboravno iskustvo kombinacije okusa kapara, šparoga i komorača. Trendovi u gastronomiji se mijenjaju, zadnjih godina naglasak je na povratak izvornoj kuhinji, ponajprije spravljanju jela od

bilja koje raste u našem okruženju. Sve se više cijeni hrana koju sami možemo ubrati, koja nije tretirana pesticidima i umjetnim gnojivima. Lišće motara kojeg je kupalo more ekološka je namirnica i idealno se uklapa u nove trendove u prehrani.

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A WILD PLANT GROWING FROM THE SEA CLIFFS

Rock Samphire

By: **Jadranka Ničetić**

“From ancient times to the present, rock samphire has been a staple in the coastal diet. In Greek mythology, it was mentioned as a delicacy enjoyed by the gods of Olympus, while Poseidon and his lover Dahomar were said to have relished Adriatic rock samphire.

Rock samphire (called *motar*), also known as sea fennel (*Crithmum maritimum*), thrives on coastal cliffs from the Black Sea to northern England. This branching shrub, with its green, fleshy leaves and strong aromatic fragrance, can grow up to half a meter in height. In August and September, it blooms with delicate yellow flowers, transforming rocky shores into vibrant floral meadows. It is a halophytic plant, meaning it is adapted to grow in salty environments. The salt on its leaves expands its pores, allowing moisture from morning dew to penetrate, and in harsh winters, it prevents the plant from freezing.

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This wild plant is an easily digestible and healthy vegetable, with a slightly exotic taste due to its intense essential oil aroma. Fishermen used to snack on its young leaves while hauling in their nets. Once considered food for the poor, today it is a prized ingredient in high-end restaurants. Traditionally, it was served as a side dish with fish, marinated, or in salads dressed with olive oil and vinegar, as well as paired with boiled or fried eggs. The young leaves were often added to seafood stews (*buzara*), and on the islands today, as in the past, they remain an essential part of *pazija* (a mix of wild greens). In the past, in the absence of fresh fruit, sailors happily carried pickled rock samphire in their provisions, as it was a rare source of vitamin C, protecting them from scurvy. At that time, consuming rock samphire was essential for survival at sea, just as it was during World War II when it was harvested extensively to stave off hunger.

The leaves of rock samphire are rich in iodine, carotenoids, flavonoids, omega-3 fatty acids, and numerous vitamins, making it a valuable addition to the diet with positive effects on human health. Beyond its culinary uses, it has historically been utilized for medicinal purposes. The first written records of its healing properties date back to the 16th century when it was used to rinse wounds and soothe insect bites. In folk medicine, it was commonly used as a diuretic and was known to aid digestion, so it was used to treat digestive issues and for cleansing the body. Dried leaves were used to make tea for bladder inflammation.

Although rock samphire can be harvested year-round, the best time to pick its leaves is in late June, around the feast of St. Peter, from whom it gets one of its Croatian names *petrovac*. During this period, the young leaves contain less essential oil, resulting in a milder flavor.

While many households pickle rock samphire for winter storage in the spring months, more and more restaurants are incorporating it into diverse dishes: for boiled dishes, in risottos, as pesto, pickled, in pies, soups, stews, fried with seafood, or as chips. Demand for this wild plant has surged in recent years. Food lovers are eager for new flavors, and rock samphire’s taste offers an unforgettable experience of a combination reminiscent of capers, asparagus, and fennel. As culinary trends shift towards rediscovering traditional cuisine, especially dishes made from local wild plants, the appreciation for foraged, pesticide-free, and naturally grown food is growing. Leaves bathed by the sea make rock samphire an organic ingredient that ideally aligns with modern dietary trends.

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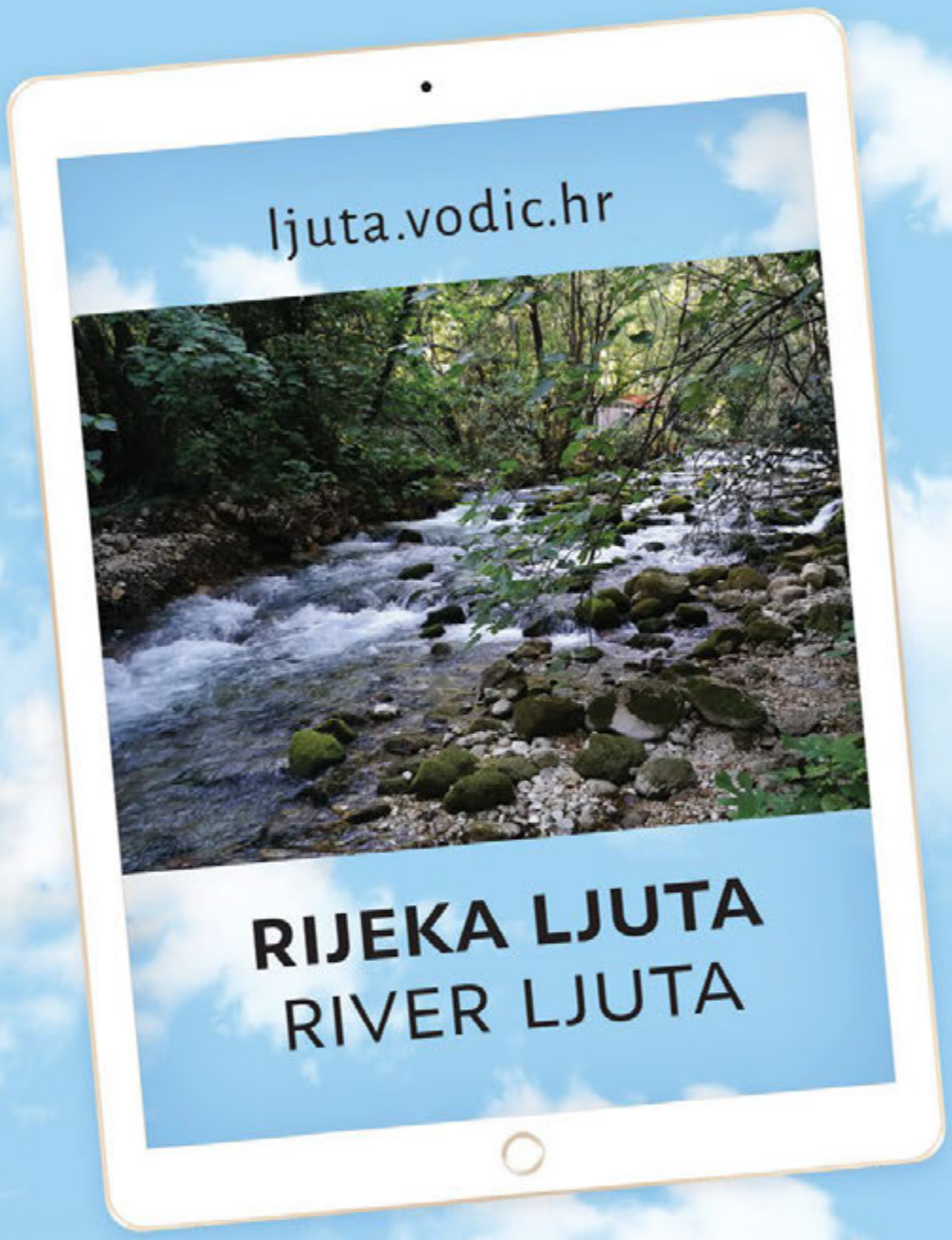

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Nagrada "Marko Polo – slavni putopisac" prestižno je priznanje koje dodjeljuje FIJET Hrvatska (Međunarodna federacija turističkih novinara i pisaca o turizmu - FIJET). Turistička zajednica Općine Konavle zaslužila je Plaketu Marco Polo za časopis ***Volim Konavle*** jer se kroz priče o lokalnim ljudima, običajima, zanatima, gastronomiji i manifestacijama ističe ljepota, tradicija i jedinstvenost Konavala gdje je svaki putnik dobronamjernik dobrodošao.

The "Marco Polo - Famous Travel Writer" Award is a prestigious recognition presented by FIJET Croatia (World Federation of Travel Journalists and Writers - FIJET). The Tourist Board of the Municipality of Konavle was awarded the Marco Polo Plaque for ***In Love with Konavle***, a magazine that celebrates the beauty, tradition, and uniqueness of Konavle through stories about its people, customs, crafts, cuisine, and local events - welcoming every well-meaning traveler with open arms.

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